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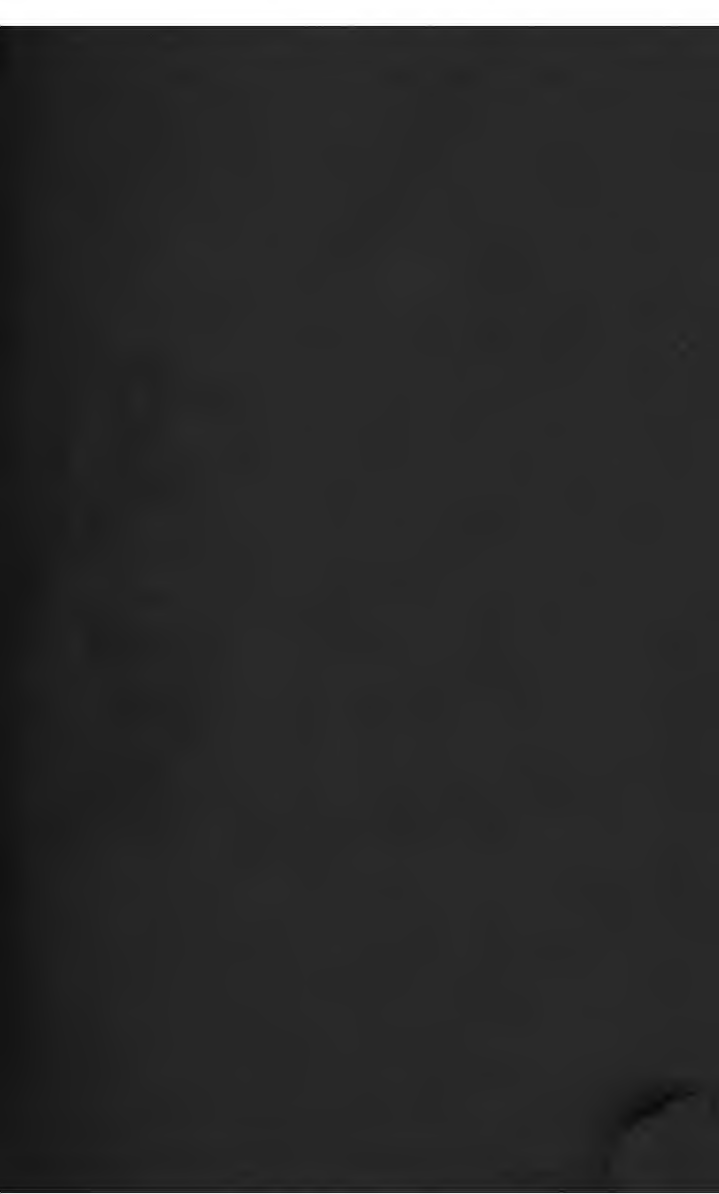
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FROM

Mrs. William C. Lane



THE DOCTRINE
OF
CHARITY AND FAITH.

FROM THE ARCANA CŒLESTIA
OF EMANUEL SWEDENBORG.

A NEW TRANSLATION:
By Rev. T. B. HAYWARD.

BOSTON:
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THE DOCTRINE OF CHARITY AND FAITH :

FROM THE

ARCANA CŒLESTIA ON EXODUS.

1. BEFORE the chapters of the book of Exodus Doctrinals are to be premised ; first the DOCTRINALS OF CHARITY, and afterwards the Doctrinals of Faith ; in order that the things which are presented scatteredly in the explanations, may be set forth in a series ; and that so the Doctrine may appear in its order, such as that of the Church is and ought to be, that it may agree with the good and truth in heaven.—6627.

(5)

CHAPTER I.

THE DOCTRINE OF THE ANCIENT CHURCHES WAS THE
DOCTRINE OF CHARITY.

2. It has been shown here and there, in the explanations which precede, that the Doctrine in the Ancient Churches was the Doctrine of Charity, and that that Doctrine conjoined all the Churches, and so out of many made one; for all those who lived in the good of charity they acknowledged as men of the church, and called them brethren, however they might disagree besides in the truths which at this day are called those of belief. In these one instructed another,—which was among their works of charity; and they also were not indignant, if one did not accede to another's opinion; knowing that as far as every one is in good, so much of truth he receives.—6628.

3. As the ancient churches were such, they were therefore interior men; and because interior, they were wiser: for they who are in the good of love and charity are in heaven as to their internal man, and in an angelic society there which is in similar good. Hence there is an elevation of their mind to interior things, and they consequently have wisdom: for wisdom can come from nowhere else but from heaven, that is, from the Lord through heaven; and there is wisdom in heaven, because they are in good there.—6629.

4. But in process of time that ancient wisdom decreased ; for as far as the human race removed themselves from the good of love to the Lord and of charity towards the neighbor, so far did they also from wisdom, because they so far removed themselves from heaven. Hence it is that man from an internal man became external, and this gradually.—6630.

5. And when man became external, he also became worldly and corporeal : and when he becomes such, he no longer cares anything for the things which are of heaven ; for they are so very remote that they are not believed to be : for the enjoyments of the earthly loves then take possession of the whole, and with them all the evils which are enjoyments to him from those loves ; and then what he hears about the life after death, about heaven, and about hell, is like chaff in the wind, which flies away at first sight.—6631.

6. Hence also it is, that the Doctrine of Charity, which was of so high value with the ancients, is at this day among the things that are lost. For who at this day is acquainted with what Charity in the genuine sense is ? and with what the Neighbor in the genuine sense is ? when yet that Doctrine abounds with arcana so many and so great, that it cannot be described as to the thousandth part. The whole Sacred Scripture is nothing else but the Doctrine of love and charity ; which the Lord also teaches, saying, “Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind ; this is the first and the great commandment : the second is like unto it ; Thou shalt love thy Neighbor as

thyselves: on these two commandments hang the Law and the Prophets," Matt. xxii. 35-38. The Law and the Prophets are the Word in each and every thing of it.—6632.

7. As the doctrine of Charity is at this day among the things that are lost, and as the doctrine of Faith is thereby much alienated from the truth, it is permitted by the Divine mercy of the Lord to present the former doctrine before each of the chapters of the book of Exodus, and thus to restore it to the Church.—6633.

CHAPTER II.

WHAT THE NEIGHBOR IS.

8. As it is fixed upon to present the Doctrine of Charity before the chapters of the book of Exodus, it is first to be told what the Neighbor is; for he it is towards whom charity is to be exercised: for unless it is known who are the Neighbor, charity may be exercised in a similar manner towards the evil equally as towards the good, without distinction; whence charity becomes not charity: for the evil, from good done to them; do evil to the neighbor; but the good do good.—6703.

9. It is a common opinion at this day, that every man is equally the neighbor, and that good is to be done to every one who is in need of help.

But it concerns Christian prudence to search out well of what kind a man's life is, and to exercise charity according to that. The man of the internal church does this with discrimination, and thus with intelligence ; but the man of the external church, as he cannot thus distinguish things, does it indiscriminately.—6704.

10. The ancients reduced the Neighbor into classes, and named each class after the names of those who in the world appear to be in want more than others : and they taught how charity was to be exercised towards those who were in one class, and towards those who were in another ; and thus they reduced the doctrine to order, and regulated the life according to it. Thence the doctrine of their church contained the laws of life, and they saw therefrom what the quality of one and another man of the church was ; whom they called brother, but with a distinction in the internal sense, according to the exercises of charity from the genuine doctrine of the church, or from the doctrine changed in itself : for every one, as he wishes to appear blameless, defends his own life, and therefore either explains or changes the laws of the doctrine in favor of himself.—6705.

11. The distinctions of the Neighbor, which the man of the Church ought by all means to know, so as to know the quality of charity, stand according to the good which is with every one ; and as all good proceeds from the Lord, so the Lord, from whom its origin is, is the Neighbor in the highest sense and in a supereminent degree. Hence it follows, that as much of the Lord as any one has in himself, he is so far the Neighbor ; and

as no one receives the Lord, that is, the good which proceeds from Him, in a similar manner as another, therefore no one is the Neighbor in a similar manner: for all who are in the heavens, and all who are on the earth, differ in good. There is by no means given with two a good altogether one and the same: it must be various, that every kind may subsist by itself. But all those varieties, and thus all the distinctions of the Neighbor, which are according to the reception of the Lord, that is, according to the reception of the good proceeding from Him, no man, nor indeed any angel, can by any means know, but only in the general, and thus the genera, and some species of them. Neither does the Lord require more of a man of the church, than to live according to that which he knows.—6706.

12. From this it is now clear, that the quality of Christian good determines in what degree every one is the Neighbor: for the Lord is present in the good, because it is His; and He is present according to the quality of it: and as the origin of the Neighbor is to be derived from the Lord, therefore the distinctions of the Neighbor are according to the Lord's presence in the good, and thus according to the quality of the good.—6707.

13. That the Neighbor is according to the quality of his good, is manifest from the Lord's parable concerning him who fell among the robbers; whom, half-dead, the priest passed by, and also the Levite; but the Samaritan, after he bound up his wounds, and poured in oil and wine, lifted him upon his own beast, and brought him to an inn, and took care of him: this one, because

he exercised the good of charity, is called the neighbor, Luke x. 29—37. It may hence be known that the neighbor is they who are in good. Yet they who are in evil are indeed the neighbor, but in altogether another respect; and because it is so, good is to be done to them in another manner. But these, by the Lord's Divine mercy, will be spoken of in what follows.—6708.

14. As it is the quality of the good which determines how any one is the neighbor, it is the love that does this; for there is not given any good which is not of the love: thence is all good, and the quality of the good exists thence.—6709.

15. That it is the love that makes one to be the neighbor, and that every one is the neighbor according to the quality of it, is plainly manifest from those who are in the love of self. They acknowledge those as the neighbor who love them the most; that is, as far as they are theirs, and thus in them, they embrace them, kiss them, do good to them, and call them brethren: indeed, because they are evil, they also say that these are the neighbor above others; the rest they hold as the neighbor in proportion as they love them, and thus according to the quality and quantity of the love. Such derive the origin of the neighbor from themselves, for the reason that the love determines it.—6710.

16. But they who do not love themselves above others, like all who are of the Lord's kingdom, will derive the origin of the neighbor from Him whom they ought to love above all things, and thus from the Lord; and they will regard every one as the neighbor according to the quality of his love to

Him. Those, therefore, who love others as themselves, and still more those who, like the angels, love others more than themselves, all derive the origin of the neighbor from the Lord ; for the Lord Himself is in the good, for it proceeds from Him. It may hence also be evident, that the quality of the love determines who is the neighbor. That the Lord is in good, the Lord Himself teaches in Matthew ; for He says to those who were in good, that they “gave Him to eat, that they gave Him to drink, took Him in, clothed Him, visited Him, and came unto Him in prison : and then that as far as they had done so to one of His least brethren, they did it unto Him,” xxv. 34-40.—6711.

17. From this it is now evident whence the origin of the neighbor is to be derived by the man of the church ; and that every one is the neighbor in the degree that he is nearer to the Lord ; and that as the Lord is in the good of charity, one is the neighbor according to the quality of the good, and thus according to the quality of his charity.—6712.

18. More is to be said respecting the neighbor ; for without a thorough knowledge concerning the neighbor, it cannot be known how charity is to be exercised. In what was premised to the foregoing chapter, it was said that every man is the neighbor, but one not in a like manner as another ; and that he who is in good is the neighbor above others ; and thus that the good that is with a man is to be loved : for when good is loved, the Lord is loved ; for the Lord is He from Whom the good is, Who is in the good, and Who is the good itself.—6818.

19. But not only is a man in the singular the neighbor, but man in the plural also is ; for a society, smaller and larger, is ; one's country is ; the Church is ; the Lord's kingdom is ; and above all the Lord is. These are the neighbor, to whom good is to be done from charity. These are also the ascending degrees of the neighbor : for a society of many is, in a higher degree than a single man ; one's country is, in a higher degree than a society ; in a still higher degree is the Church ; and in a degree still higher is the Lord's kingdom ; but in the highest is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.—6819.

20. A society is the neighbor more than a single man, because it consists of many. Charity is to be exercised towards it in like manner as towards a man in the singular ; namely, according to the quality of the good which is in it : thus altogether otherwise towards a society of the upright, than towards a society of them that are not upright.—6820.

21. One's country is the neighbor more than a society, because it is the semblance of a parent ; for there the man was born, it nourishes him, and protects him from injuries. Good is to be done to one's country from love according to its necessities, which especially regard its support, its civil life, and its spiritual life. He who loves his country, and does good to it from well-wishing, in the other life loves the Lord's kingdom ; for there the Lord's kingdom is his country : and he who loves the Lord's kingdom, loves the Lord ; because the Lord is the all in all of His kingdom : for

what is properly called the Lord's kingdom, is the good and truth from the Lord, which is with those who are there.—6821.

22. The Church is the neighbor more than one's country; for he who seeks the good of the Church, seeks the good of the souls and the eternal life of the men who are in his country: and the good of the Church is sought, when a man is led to good; and he who does this from charity loves his neighbor, for he desires and wishes heaven and happiness of life to another forever. Good may be insinuated into another by every one in the country; but not truth, except by those who are teaching ministers: if others do, heresies spring up, and the Church is disturbed and rent asunder. Charity is exercised, if the neighbor is led to good by the truth which is of the Church. If anything is called truth in the Church, which leads away from good, it is not to be mentioned; for it is not true. Every one first acquires truth to himself from the Doctrine of the Church, and afterwards from the Lord's Word; this must be the truth of his faith.—6822.

23. The Lord's kingdom is the neighbor in a higher degree than the Church where one was born; for the Lord's kingdom consists of all who are in good, as well those on the earth as those in the heavens. Thus good, with all its quality in the aggregate, is the Lord's kingdom: when this good is loved, each one who is in good is loved. Thus the whole, which is all good in the aggregate, is the neighbor in the first degree; and it is the Greatest Man, which is treated of at the end of several chapters; which Man is the representa-

tive image of the Lord Himself. That Man, that is, the Lord's kingdom, is loved, when from inmost affection good is done to those who are a man from the Lord through that Man, and thus to those with whom the Lord's kingdom is.—6823.

24. These are the degrees of the neighbor, and charity ascends according to these degrees. But these degrees are degrees in successive order, in which the prior or higher degree is always preferred to a posterior or lower one; and as the Lord is in the highest, and as He is to be regarded in each degree as the end to which [they lead,] so He is above all, and is to be loved above all things.—6824.

CHAPTER III.

HOW ONE IS NEIGHBOR TO HIMSELF.

25. It is a common remark, that every one is neighbor to himself: that is, that every one should provide for himself first. The Doctrine of Charity teaches how it is with this. Every one is neighbor to himself, not in the first, but in the last place. In the prior place are others who are in good; in a still prior is a society of many; in a prior still is one's country; and in still a prior is the Church; and in the prior still is the Lord's kingdom: and above all, both persons and things, is the Lord.—6933.

26. This matter, that every one is neighbor to himself, and should provide for himself first, is to be understood thus. Every one should look out

for himself first, that he may have the necessities of life ; namely, food, clothing, residence, and the other things which are necessarily required in civil life where he is ; and this not only for himself, but also for them that are his ; nor only for the present time, but also for the time to come. Unless every one procures for himself the necessities of life, he cannot be in a state to exercise charity towards the neighbor ; for he is in want of all things.—6934.

27. The end makes plain how every one must be neighbor to himself, and provide for himself first. If his end be to grow rich above others, for the sake of riches only, or for the sake of pleasure, or for the sake of eminence, and of similar things, it is an evil end ; on which account, he who believes that he is neighbor to himself from such an end, does harm to himself forever : but if the end be to procure wealth to himself for the sake of the necessities of life for himself and for those who are his, that he may be in a state to do good according to the precepts of the doctrine of charity, he is securing good to himself forever. The end itself makes the man ; for his love is the end : for every one has for his end what he loves.—6935.

28. How it is with this may be further evident from this comparison. Every one ought to provide for his body by sustenance and clothing ; this must be the first thing, but with the end that he may have a sound mind in a sound body : and every one ought to provide for his mind by sustenance, namely, by such things as are of intelligence and wisdom ; to the end that it may thereby be in a state to serve the Lord. He who does this

provides well for himself forever. But he who provides for his body for the body only, and gives no thought to the health of his mind, and he who provides for his mind, not by such things as are of intelligence and wisdom, but by such as are contrary to them, provides ill for himself forever. It is manifest from this how every one ought to be neighbor to himself; namely, not in the first place, but in the last: for the end must not be for himself, but for others; and where the end is, there is the first.—6936.

29. This matter stands also like him who constructs a house: he first lays the foundation; but the foundation must be for the house, and the house for residence. In this way does every one provide first for himself: yet not for himself, but that he may be in a state to serve his neighbor, and thus his country, the Church, and above all the Lord. He who believes that he is neighbor to himself in the first place, is like him that regards the foundation as the end, not the house and residence; whereas residence is the first and last end itself, and the house with its foundation is only a means to the end.—6937.

30. As it is with wealth, so it is also with honors in the world. Every one may also look out for himself in such things; yet not for his own sake, but for his neighbor's. He that does it for his own sake, provides ill for himself; but he who does it for his neighbor's sake, provides well for himself. For he that turns the ends to himself, turns himself towards hell; but he who turns the ends from himself to his neighbor, turns himself towards heaven.—6938.

CHAPTER IV.

WHAT CHARITY IS.

31. IN what precedes it has been told what the neighbor is : it now follows to say what Charity or Love is, which must be exercised towards the neighbor.—7080.

32. Man's very life is his love ; and such as the love is, such is his life ; indeed, such is the whole man. But the ruling or reigning love, that is, the love of the thing which is held as an end, is what makes the man. This love has many particular and individual loves subordinate to it, which are derivations of it, and appear under another aspect : but still the ruling love is within in each of these, and directs them ; and through them, as through intermediate ends, it looks at and intends its own end, which is both the primary and the last one of them all ; and this both directly and indirectly.—7081.

33. There are two things in the natural world, which make the life there, namely, heat and light ; and there are two things in the spiritual world, which make the life there, namely, love and faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world. Hence it is, that when spiritual heat or fire is spoken of, love is meant ; and when spiritual light is men-

tioned, faith is meant. Love also is actually the vital heat of man, for it is known that he grows warm from love; and faith is actually man's light, for it may be known that a man is enlightened from faith.—7082.

34. Heat and light in the natural world exist from the sun of the world; but spiritual heat and spiritual light, or love and faith, exist from the Sun of heaven. The Sun of heaven is the Lord: the heat which comes from Him as the Sun is love, and the light which comes from Him as the Sun is faith. That the Lord is light is evident in John: "Jesus said, I am *the light of the world*: he that followeth Me shall not walk in darkness, but *shall have the light of life*," viii. 12: and that the Lord is the Sun is evident in Matthew: "When Jesus was transfigured, His *face* shone as *the Sun*, and His *garments* became as *the Light*," xvii. 2.—7083.

35. From this correspondence it may also be known how it is with faith, and with love. Faith without love is like light without heat, such as is the light of winter; and faith with love is like light with heat, such as the light of spring is. It is known that each and every thing grows and flourishes in the light of spring, and also that each and every thing grows torpid and dies in the light of winter. It is similar with faith and love.—7084.

36. As love then is whence the life of man is, and as the whole man is such as his love is, and as love is also spiritual conjunction, it follows herefrom that all in the other life are consociated according to their loves; for his life, that is, his

love, follows every one. They who are in love towards the neighbor, and in love to God, are consociated in heaven ; but they that are in the love of self and in the love of the world, are consociated in hell : for the love of self is opposite to love to God, and the love of the world opposite to love towards the neighbor.—7085.

37. It is said “love to God,” and love to the Lord is meant ; because the Trinity is in Him, and He is the Lord of heaven : for “He hath all power in heaven and on earth,” Matt. xxviii. 18. —7086.—[See n. 42, below.]

CHAPTER V.

THE WILL AND UNDERSTANDING MUST BE UNITED.

38. No one can know what good is, understood in the spiritual sense, unless he knows what love towards the neighbor and love to God are ; and no one can know what evil is, unless he knows what the love of self and the love of the world are. Neither can any one know, from interior acknowledgment, what the truth which is of faith is, unless he knows what good is, and unless he is in good ; nor can any one know what falsity is, unless he knows what evil is. On which account no one can examine himself, unless he knows what good from its two loves is, and what truth from good is ; and unless he knows what evil from its two loves is, and what falsity from evil is.—7178.

39. There are with man two faculties ; the one is called the understanding, and the other the will. The will was given to man for the sake of good, which is of love ; and the understanding for the sake of truth, which is of faith : for good, which is of love, has reference to the will ; and truth, which is of faith, has reference to the understanding. The one faculty communicates with the other in a wonderful manner. With those who are in good and thence in truth, they conjoin themselves together ; and they also conjoin themselves together, with those that are in evil and thence in falsity : with the latter and the former these two faculties make one mind. It is otherwise with those who are in truth as to faith, and in evil as to the life ; and the same with those that are in falsity as to faith, and in apparent good as to life.—7179.

40. It is not permitted man to divide his mind, and to rend away those two faculties from each other ; that is, to understand and speak truth, and to will and do evil : for the one faculty would then look upward, or towards heaven ; and the other would look downward, or towards hell ; and so the man would hang between both. But let him know that the will carries him away, and the understanding favors. It is manifest from this how it is with faith and with love, and how with man's state, if they are separated.—7180.

41. Nothing is more necessary to a man than to know whether heaven is in him, or whether hell is ; for in the one or in the other he will live forever. That he may know this, it is necessary for him to know what good is, and what evil is ; for good constitutes heaven, and evil consti-

tutes hell: the doctrine of charity teaches both. —7181.

42. It is said “love to God,” and love to the Lord is meant; for no other is God: the Father is in Him, John xiv. 9–11; and the Holy Spirit is from Him, John xvi. 13–15.—7182.—[See n. 37, at the end of the previous chapter.]

CHAPTER VI.

TO WHOM CHARITY IS TO BE EXERCISED.

43. As good makes heaven with man, and evil makes hell, it is by all means to be known what good is, and what evil is. It has before been said that that is good which is of love to the Lord and of charity towards the neighbor, and that that is evil which is of self-love and the love of the world. It follows herefrom that it is not known what good is, and what evil is, except from the loves.—7255.

44. All the things in the universe which are according to Divine order have relation to good and truth; and all the things in the universe which are contrary to Divine order have relation to evil and falsity. The reason is, because good and truth, which proceed from the Divine, make order; so much so that they are order.—7256.

45. The good which is of love to the Lord is called celestial good, and the good which is of

charity towards the neighbor is called spiritual good. What and how great the difference is between celestial good, which is of love to the Lord, and spiritual good, which is of charity towards the neighbor, is to be told in what follows.—7257.

46. The doctrine of celestial good, which is that of love to the Lord, is most comprehensive and at the same time most arcane ; but the doctrine of spiritual good, which is that of charity towards the neighbor, is also comprehensive and arcane, but less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of charity is comprehensive, may be evident from this, that a like charity is not given with one as with another ; and that one neighbor is not the like as another.—7258.

47. As the doctrine of charity was so comprehensive, the ancients, with whom the doctrine of charity was the very doctrine of the Church, distinguished charity towards the neighbor into many classes ; which they also subdivided, and gave names to each class ; and taught how charity was to be exercised towards those who were in one class, and how towards those who were in another : and they thus reduced the doctrine of charity to order, and the exercises of charity also, so that they fell distinctly under the understanding.—7259.

48. The names which they gave to those towards whom they should exercise charity were many. Some they called the blind, some the lame, some the maimed, some the poor ; also the miserable, and the afflicted ; some orphans, some widows. But in general they called those to whom they should give to eat, the hungry ; those

to whom they should give to drink, the thirsty ; those whom they should gather in, the strangers ; those whom they should clothe, the naked ; those whom they should visit, the sick ; and those to whom they should come [were said to be] in prison. These may be seen treated of, A. C. 4954-4959.—7260.

49. These names were given from heaven to the ancients who were of the Church, and by them that were so named they understood those who were spiritually such. Their Doctrine of Charity taught who they were, and what kind of charity was to be exercised to every one.—7261.

50. It is hence that these same names are in the Word, and signify those who are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity towards the neighbor, as the Lord also teaches : “Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind ; *this is the first and great Commandment* : the second is like unto it ; Thou shalt love thy neighbor as thyself : *on these two commandments hang the law and the Prophets*,” Matt. xxii. 35-38. The Law and the Prophets are the whole Word.—7262.

51. The reason that these same names are in the Word is because those who were in external worship exercised charity towards such as were so named, and those who were in internal worship towards such spiritually understood ; and thus that the simple understood and did the Word in simplicity, and the wise in wisdom : as also that the simple might, by the externals of charity, be initiated into its internals.—7263.

CHAPTER VII.

THE LOVES OF SELF AND THE WORLD.

52. It was said above, that the loves of self and of the world with a man make hell: it is now to be told of what kind those loves are, to the end that a man may know whether he is in them, and consequently whether hell, or whether heaven, be in him; for in the man himself is either hell or heaven. That the kingdom of God is within a man, the Lord teaches in Luke, xvii. 21; consequently hell also.—7366.

53. Self-love reigns with a man, that is, the man is in the love of self, when in the things that he thinks and does he does not consider the neighbor, and thus not the public, and still less the Lord, but only himself and his; consequently when he does all things for the sake of himself and his: and if for the sake of the public and the neighbor, it is only to appear so.—7367.

54. It is said "for the sake of himself and his," because he with his and his with him make one; as when any one does anything for the sake of his wife, children, grand-children, sons-in-law, daughters-in-law, he does it for his own sake, because they are his: so, too, he that does so for his relations, and for the friends who favor his love, and thereby conjoin themselves to him; for by such conjunction they constitute one with him,

that is, regard themselves in him, and him in themselves.—7368.

55. As far as a man is in the love of himself, he so far removes himself from the love of his neighbor ; consequently, as far as a man is in the love of self, so far he removes himself from heaven ; for in heaven is the love of the neighbor. It follows hence also, that as far as a man is in the love of self, he is so far in hell ; for in hell is the love of self.—7369.

56. That man is in the love of self, who despises his neighbor in comparison with himself, and who holds him as an enemy if he does not favor him, and if he does not pay court to him : still more is he in the love of self, who on those accounts hates his neighbor, and persecutes him ; and more still he who burns with revenge against him on those accounts, and desires his destruction. Such at length love to be severe against the neighbor ; and the same, if they are also adulterers, become cruel.—7370.

57. The enjoyment which they perceive in such things is the enjoyment of the love of self : this enjoyment with a man is infernal enjoyment. All that is done according to one's love is an enjoyment ; on which account the quality of the love may also be known from the enjoyment.—7371.

58. From the things which have just been stated (56) as criterions, it is known who are in the love of self. It matters not how they appear in the external form, whether elated or humble : for such things are in the inner man, and the inner man, at the present day, is concealed ; and the outer is instructed to represent the things that are of the

love of the public and the neighbor, and thus the contrary things ; and this also for the sake of self and for the sake of the world.—7372.

59. But the love of the world reigns with a man, that is, the man is in the love of the world, when in the things that he thinks and does, he regards and intends nothing but gain ; caring nothing whether this be effected with the injury of the neighbor, and with harm to the public.—7373.

60. Those are in the love of the world, who desire to get away the goods of others to themselves by studied arts, and still more if by cunning and deceits. They who are in that love envy others their goods, and covet them ; and so far as they do not fear the laws, they deprive them of them, and indeed plunder them.—7374.

61. These two loves increase, as far as free rein is given them, and as far as the man is wafted along into them ; and they at length grow beyond bounds, so as to wish to have empire over not only all things in their own realm, but also those that are beyond it, even to the ends of the earth : indeed these loves, when the reins are let loose to them, mount up even to the God of the universe ; that is, to such a degree that they who are in them wish to climb up into the throne of God, and be worshipped as God Himself : according to these words in Isaiah respecting Lucifer, by whom they who are in those loves are meant, and are called Babel : “Thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars of God ; and I will sit on the mountain of the congregation in the sides of the north ;

I will ascend above the heights of the cloud, and I will become like the Most High : but thou art sent down to hell," xiv. 13-15.—7375.

62. From this it is now evident that those two loves are the origins of all evils ; for they are diametrically contrary to love towards the neighbor, and contrary to love to the Lord ; and thus diametrically contrary to heaven, where love to the Lord and love towards the neighbor reign : consequently it is those loves, namely, the love of self and the love of the world, which make hell with man ; for in hell these two loves reign.—7376.

63. But those are not in these loves, who aspire to honors, not for the sake of themselves, but for their country ; also those who aspire to wealth, not for the sake of the wealth, but for the necessities of life both to themselves and theirs ; as also for the sake of good use, for whose sake opulence brings delight. Honors and wealth with these are the means of doing good.—7377.

64. From what has been said concerning the loves of self and the world, it is manifest that from them all evils exist ; and because all evils, all falsities exist therefrom : and on the contrary, from love to the Lord and love towards the neighbor all goods exist ; and because all goods, all truths exist therefrom.—7488.

65. Since it is so, it is manifest that as far as a man is in the loves of self and the world, so far he is not in love towards the neighbor, still less in love to the Lord ; for they are opposite.—7489.

66. It is also manifest that as far as a man is in the loves of self and the world, he so far does

not know what Charity is, till he at length does not know that it exists. Also that a man so far does not know what Faith is, till he at length does not know that it is anything. As also that so far a man does not know what Conscience is, till at length he does not know that it exists. Indeed, that a man so far does not know what the spiritual is, nor thus what the life of heaven is. And at last, that he does not believe that heaven is given, and that hell is given; consequently does not believe that the life after death is given. These things the loves of self and the world do, when they reign.—7490.

67. The good of heavenly love and the truth of its faith flow in continually from the Lord; but where the loves of self and the world reign, there they are not received: but they with whom these loves reign, that is, are continually in the thought, are for an end, are in the will, and make the life,—with these the good and truth which flow in from the Lord are either rejected, or are extinguished, or are perverted.—7491.

68. With those with whom they are rejected, the good which is of love and the truth which is of faith are a contempt and also an aversion. But with those with whom they are extinguished, the good which is of love and the truth which is of faith are denied; and the evils and falsities which are contrary, are affirmed. But with those with whom they are perverted, the good which is of love and the truth which is of faith are explained in a bad sense, and are applied in favor of evil, and of the falsity therefrom.—7492.

69. The loves of self and the world begin to reign with a man, when he comes to judge for himself, and to be his own master: for the man then begins to think from himself or from what is his, and begins then to appropriate those things to himself; and this the more he confirms himself in evil as to life. As far as a man appropriates evils to himself, so far the Lord separates the good of innocence and charity, which the man received in infancy and childhood, and does receive afterwards at times; and He stores them up in his interiors: for the good of innocence and the good of charity can in no wise be together with the evils of those loves; and the Lord is not willing for them to perish.—7493.

70. They therefore who either pervert, or extinguish, or reject with themselves the good which is of love and the truth which is of faith, have no life in themselves; for life, which is from the Divine, is to will good and to believe truth. But they who do not will good, but evil, nor believe truth, but falsity, have the contrary to life. This contrariness to life is hell, and is called death; and they are called dead. That the life of love and faith is called life, and also eternal life, and they who have it in themselves living men; and that the contrariness to life is called death, and also eternal death, and those men dead; is evident from many places in the Word, as in Matt. iv. 16; viii. 21, 22; xviii. 8, 9; xix. 16, 17, 29; John iii. 15, 16, 36; v. 24, 25; vi. 33, 35, 47, 48, 50, 51, 53, 57, 58, 63; viii. 21, 24, 51; x. 10; xi. 25, 26; xiv. 6, 19; xvii. 2, 3; xx. 31; and elsewhere.—7494.

CHAPTER VIII.

GOOD AND TRUTH.

71. THERE are two things which proceed from the Lord, and hence are Divine in their origin : the one is GOOD, the other is TRUTH. Hence these two are what reign in heaven, and indeed what make heaven. These two things in the Church are called Charity and Faith.—7623.

72. Good and truth, when they proceed from the Lord, are altogether united ; and so united as not to be two, but one. Hence also these two are one in heaven ; and because they are one in heaven, heaven is an image of the Lord. It would be similar in the Church, if charity and faith were one there.—7624.

73. An idea concerning the good which is of charity and the truth which is of faith may be formed from the sun and its light. When the light which proceeds from the sun is conjoined to heat, which is done in the time of spring and summer, all the things of the Earth then germinate and live ; but when there is not heat in the light, as in the time of winter, all the things of the Earth then grow torpid and die. In the Word also the Lord is compared to the Sun ; and Truth conjoined to Good, which proceeds from Him, is compared to light : and in the Word also the truth

of faith is called light, and the good of love is called fire. Love is also the fire of life, and faith the light of life.—7625.

74. From this an idea may also be formed respecting the man of the Church, as to what he is when with him faith is conjoined to charity; namely, that he is like a garden and a paradise: and what he is when with him faith is not conjoined to charity; namely, that he is like a desert and a land covered over with snow.—7626.

75. Every man can see, from the lumination of his natural man alone, that truth and good agree, and also that they can be conjoined; and that truth and evil disagree, and that they cannot be conjoined: in like manner faith and charity. Experience itself testifies the same. He who is in evil as to life, is either in falsity as to faith, or in no faith, or altogether contrary to faith. And what is an arcanum, he who is in evil as to life, is in the falsity of his evil, although he may believe that he is in the truth. His believing that he is in the truth, is because he is in a persuasive belief, which will be treated of in the following pages.—7627.

76. Good and Truth are what all things in the universe have relation to. What does not have relation to them, is not in Divine order; and what has not relation to both together, produces nothing. Good is what produces, and truth is the whereby.—7752.

77. Take this as an illustration how it is with spiritual good and truth, which are called charity and faith; namely, that all the things which are of the church have relation to them, and that those

which do not have relation to them, have nothing of the church in them : also, that those which do not contain both in them, do not produce any fruit, that is, any good of charity or faith.—7753.

78. For, that anything may be produced, there must be two forces ; one which is called active, the other which is passive : the one without the other brings forth nothing. Such forces or lives are charity and faith in the man of the church.—7754.

79. The first thing of the church is Good, the second is Truth ; or, the first thing of the church is Charity, and the second is Faith : for truth of the doctrine of faith is for the sake of good of the life. That which is the end aimed at, is the first thing.—7755.

80. The conjunction of the good which is of charity and of the truth which is of faith in a man stands thus. The good which is of charity enters through the soul with the man ; but the truth which is of faith enters through the hearing. The former flows in from the Lord immediately ; but the latter mediately through the Word. Hence the way by which the good of charity enters is called the internal way ; and the way by which the truth of faith enters is called the external way. That which enters by the internal way is not perceived, because it does not fall manifestly upon the senses : but that which enters by the external way is perceived, because it falls upon the senses manifestly. Hence it is that the all of the church is attributed to faith. It is otherwise with those who are regenerated : with these the good which is of charity is manifestly perceived.—7756.

81. The conjunction of the good of charity with the truth of faith is effected in a man's interiors. The good itself, which flows in from the Lord, adopts the truth there, and appropriates it to itself, and so makes the good with the man to be good, and the truth to be truth; or his charity to be charity, and his faith to be faith. Without that conjunction charity is not charity, but only natural goodness; nor is faith faith, but only a knowledge of such things as are of faith, and sometimes a persuasion that it is so, as a loan in advance for gain or honor.—7757.

82. Truth, when it is conjoined to good, is no longer called truth, but good. So faith, when it is conjoined to charity, is no longer called faith, but charity. The reason is, that the man then wills and does the truth; and what one wills and does is called good.—7758.

83. As to the conjunction of the good of charity with the truth of faith, there is this further: that good gets its quality from the truth, and the truth its essence from the good. Hence it follows that the quality of the good is according to the truths with which it is conjoined: on which account the good becomes genuine, if the truths with which it is conjoined are genuine. Genuine truths of faith can be had within the Church, but not out of it; for within the Church is the Word.—7759.

84. Besides, the good of charity also receives its quality from the abundance of the truths of faith; as also from the connection of one truth with another: in this manner is spiritual good formed with a man.—7760.

85. Spiritual good and natural good are to be

carefully distinguished from each other. Spiritual good has its quality from the truths of faith, from their abundance, and their connection, as was said; but natural good is inborn, and likewise exists by accidental means, as by misfortunes, diseases, and similar things. Natural good saves no one, but spiritual good saves all. The reason is, that the good which is formed by the truths of faith is a plane into which heaven can flow, that is, the Lord through heaven, and lead a man, and keep him back from evil, and afterwards raise him up into heaven. But with natural good it is not so: on which account they who are in natural good can be drawn away as easily by falsity as by truth, provided the falsity appears in the form of truth; and can be led by evil as easily as by good, provided the evil be presented as good. They are like feathers in the wind.—7761.

86. The confidence or trust, which is attributed to faith, and which is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and its life from the good of love, but not from the truth of faith separate. The confidence of faith separate is dead. On which account true confidence cannot be given with them that have led an evil life. The confidence itself also, that salvation is through the Lord's merit, whatever the life may have been, is not from the truth.—7762.

CHAPTER IX.

THE ENDS OF LIFE.

87. MAN was so created that he can look upwards, or above himself, and also look downwards, or below himself. To look above one's self is to look to his neighbor, to his country, to the Church, to heaven, and especially to the Lord; but to look below one's self is to look to the Earth, to the world, and especially to himself.—7814.

88. That looking to the neighbor, to one's country, and to the Church, is to look above one's self, is because it is looking to the Lord: for the Lord is in charity; and it is of charity to look to the neighbor, to one's country, and to the Church; that is, to wish well to them. But they look below themselves, who turn themselves away from these, and wish well only to themselves.—7815.

89. To look above one's self is to be lifted up by the Lord; for no one can look above himself, unless he is lifted up by Him who is above. But to look below one's self is from man, because he then does not suffer himself to be lifted up.—7816.

90. They who are in the good of charity and faith look above themselves, because they are lifted up by the Lord; but they that are not in the good of charity and faith look below themselves, because they are not lifted up by the Lord. A man then looks below himself, when he turns the influx

of truth and good from the Lord to himself. He that turns to himself the good and truth that flow in from the Lord, sees himself and the world before him ; and the Lord with His good and truth he does not see, because they are behind his back : hence they come into such obscurity to him, that he does not care for them, and at length that he denies them.—7817.

91. By looking above one's self and below one's self is meant, to have as an end, or to love above all things. Thus by looking above one's self is meant to have those things which are of the Lord and of heaven as an end, and to love them above all things ; and by looking below one's self is meant to have those things that are of self and the world for an end, and to love them above all things. A man's interiors also actually turn themselves whither his love turns itself.—7818.

92. The man who is in the good of charity and faith also loves himself and the world, but no otherwise than as the means to an end are loved. The love of self with him looks to the love of the Lord, for he loves himself as the means to the end that he may serve the Lord ; and the love of the world with him looks to the love of the neighbor, for he loves the world as a means for the sake of the end that he may serve his neighbor. When therefore the means is loved for the sake of the end, the means is not what is loved, but the end is.—7819.

93. Hence it may be seen, that they who are in the glory of the world, that is, in eminence and opulence above others, can look above themselves to the Lord equally as those that are not in

eminence and opulence ; for they then look above themselves, when they hold eminence and opulence as means, and not as an end.—7820.

94. To look above himself is proper to man, but to look below themselves is proper to beasts. Hence it follows, that as far as a man looks below himself, or downwards, he is so far a beast, and so far also an image of hell ; and that as far as he looks above himself, or upwards, he is so far a man, and also so far an image of the Lord.—7821.

CHAPTER X.

CHARITY AND FAITH.

95. WHAT charity is, and what faith is with a man, shall now be told. Charity is an internal affection, which consists in this ; that it wishes from the heart to do good to the neighbor, and that this is the enjoyment of its life ; and this without remuneration.—8033.

96. But faith is an internal affection, which consists in this ; that it wishes from the heart to know what is true and what is good ; and this not for the sake of doctrine as an end, but for the sake of life. This affection conjoins itself with the affection of charity by this ; that it wishes to do according to the truth, thus the truth itself.—8034.

97. They who are in the genuine affection of charity and faith, believe that they will nothing of good of themselves, and understand nothing of truth

of themselves ; but that the will of good and the understanding of truth are from the Lord.—8035.

98. This then is Charity ; and this is Faith. They who are in them have in themselves the Lord's kingdom, and heaven ; and the Church is in them ; and it is they who have been regenerated by the Lord, and have received from Him a new will and a new understanding.—8036.

99. They that have the love of self or the love of the world as an end, can by no means be in charity and faith. They who are in those loves do not even know what charity and what faith are, and do not at all comprehend, that to will good to the neighbor without remuneration is heaven in a man ; and that there is as great happiness within in that affection as that of the angels is, which is ineffable : for they believe that if they are deprived of the joy and glory of honors and wealth, nothing of joy is any longer given ; when yet heavenly joy, which is infinitely transcendent, then first commences.—8037.

100. It is believed that charity towards the neighbor is, to give to the poor, to afford help to the needy, and to do good to every one. But still genuine charity is, to act prudently, and for the sake of the end that good may come therefrom. He who affords help to any poor or needy evil-doer, does harm through him to his neighbor ; for by the help which he affords, he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who affords assistance to the good.—8120.

101. But charity towards the neighbor extends itself much more widely than to the poor and

the needy. Charity towards the neighbor is to do right in every work, and duty in every employment. If a judge does justice for the sake of justice, he exercises charity towards the neighbor. If he punishes the guilty, and acquits the innocent, he exercises charity towards the neighbor; for so he seeks the good of his fellow-citizen, seeks the good of his country, and also of the Lord's kingdom:—of the Lord's kingdom, by doing justice for the sake of justice; of his fellow-citizen, by acquitting the innocent; and of his country, by punishing the guilty. A priest, who teaches truth and leads to good for the sake of truth and good, exercises charity; but he who does such things for the sake of himself and the world, does not exercise charity; because he does not love his neighbor, but himself.—8121.

102. The case is similar with all the rest, whether they are in any occupation, or are not: as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards servants; with subjects towards the king, and with a king towards his subjects. He of them who does his duty from duty, and justice from justice, exercises charity.—8122.

103. Why these things are of charity towards the neighbor is because every man is the neighbor, but in different ways, 18. A society larger or smaller is more the neighbor, 19, 20. One's country is still more the neighbor, 19, 22. The Church more still, 19, 23. The Lord's kingdom still more, 19, 23. And the Lord above all, 19, 24. In the universal sense, the good which proceeds from the Lord is the neighbor, 11, 16; con-

sequently also justice and right. For which reason he who does any good whatever for the sake of good, and justice for the sake of justice, loves his neighbor, and exercises charity; for he does it from the love of good and the love of justice, and thus from the love of those in whom good and justice are. But he who does injustice for the sake of any gain whatever, hates his neighbor.—8123.

104. He who is in charity towards his neighbor from internal affection is charity towards his neighbor in everything of it which he thinks and speaks, and which he wills and does. It may be said that a man or an angel is charity as to his interiors, when to him good is his neighbor. So widely does charity towards the neighbor extend itself.—8124.

CHAPTER XI.

PIETY AND WORSHIP.

105. WITH the man of the Church there must be the life of Piety, and there must be the life of Charity: they must be conjoined. A life of piety without a life of charity conduces to nothing; but the former together with the latter, to all things.—8252.

106. A life of piety is, to think piously and to speak piously; to devote much time to prayers; to behave one's self humbly then; to frequent church, and then to listen devoutly to the preaching; and to go to the Sacrament of the Supper

often every year; and to attend in like manner the rest of the worship, according to the statutes of the Church. But a life of charity is, to will well and do well to the neighbor; to act in every work from justice and equity, and from good and truth; and in like manner in every employment: in a word, the life of charity consists in performing uses.—8253.

107. The veriest worship of the Lord consists in the life of charity, but not in a life of piety without it. A life of piety without the life of charity is to wish to seek one's own good only, not the neighbor's; but the life of piety with the life of charity is to wish to seek one's own good for the sake of the neighbor. The former life is from love towards one's self, but the latter from love towards the neighbor.—8254.

108. That doing good is worshipping the Lord, is evident from the Lord's words in Matthew: "Every one who heareth my words, and doeth them, I will compare to a prudent man; but every one that heareth my words, and doeth them not, shall be compared to a foolish man," vii. 24, 26.—8255.

109. A man is also such as his life of charity is, but not such as his life of piety is without it. Hence his life of charity remains to a man for ever; but not his life of piety, except so far as the latter agrees with the former. That his life of charity remains to a man for ever, is also evident from the Lord's words in Matthew: "The Son of Man is to come in the glory of His Father with His angels; and then will He render unto every one according to his deeds," xvi. 27: and in John: "They shall

come forth, those that have done good into a resurrection of life, but they that have done evils into a resurrection of judgment," v. 29 : also from what is said in Matthew xxv. 31 to the end.—8256.

110. By the life by which the Lord is principally worshipped is meant a life according to His precepts in the Word ; for by them a man becomes acquainted with what faith is and what charity is. This life is the Christian life, and is called spiritual life. But a life according to the laws of justice and honesty without it, is civil and moral life. The latter life causes a man to be a citizen of the world ; but the former, to be a citizen of heaven.—8257.

CHAPTER XII.

REPENTANCE AND THE FORGIVENESS OF SINS.

111. HE who wishes to be saved, must confess his sins, and repent.—8387.

112. To confess one's sins is to thoroughly know his evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them. When this is done before God, it is confessing sins.—8388.

113. To repent,—after he has thus confessed his sins, and with humble heart supplicated for forgiveness,—is to desist from them, and to lead a new life according to the precepts of faith.—8389.

114. He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and does not examine himself, that is, does not see his sins,—he makes a confession, but not the confession of repentance; for he lives afterwards as before.—8390.

115. He who leads the life of faith repents daily; for he reflects upon the evils which are with him, acknowledges them, is on his guard against them, and supplicates the Lord for help. For man of himself is continually falling, but is continually raised up by the Lord. He is falling of himself, when he is thinking of willing evil; and he is raised up by the Lord, when he is resisting the evil, and thence does not do it. Such states have all who are in good. But they that are in evil are falling continually, and are also continually lifted up by the Lord; but it is that they may not fall into the hell the most grievous of all, whither of themselves they tend with all their might; but into a milder one.—8391.

116. The repentance which is done in a state of freedom is availing, but that which is done in a state of compulsion is not availing. A state of compulsion is a state of disease, a state of dejection of the natural mind from misfortune, a state of impending death; in a word, every state of fear, which takes away the use of sound reason. He who is evil, and in a state of compulsion promises repentance, and likewise acts well,—he, when he comes into a state of freedom, returns into his former life of evil. It is otherwise with the good man: those states are to him states of temptation, in which he overcomes.—8392.

117. Repentance of the mouth and not of the life is not repentance. By repentance of the mouth sins are not forgiven, but by repentance of the life. His sins are continually forgiven to a man by the Lord, for He is Mercy itself; but the sins adhere to the man, however he may think that they are forgiven: nor are they removed from him, except by a life according to the precepts of faith. As far as he lives according to these, so far his sins are removed; and as far as they are removed, they are forgiven. For a man is kept back from evil by the Lord, and kept in good: and he can be so far kept back from evil in the other life, as he resisted evil in the life of the body; and he can then be so far kept in good, as he acted well from affection in the life of the body. It may hence be evident what the forgiveness of sins is, and whence. He who believes that sins are forgiven in any other way, is much deceived.—8393.

118. After a man has examined himself, and has acknowledged his sins, and repented, he must remain constant in good unto the end of his life. But if he meantime falls back to his former life of evil, and embraces it, he then commits profanation; for he then conjoins evil to good. Hence his latter state becomes worse than the first, according to the Lord's words: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth it not: then he saith, I will return into my house whence I came out; and when he cometh and findeth it empty, swept, and garnished, he then goeth and taketh with himself seven other spirits worse than himself, and entering in they dwell there; and the last of that man becometh worse than the first," Matt. xii. 43-45.—8394.

CHAPTER XIII.

REGENERATION.

119. HE who does not receive spiritual life, that is, who is not begotten anew of the Lord, cannot come into heaven ; which the Lord teaches in John : “ Verily, verily I say unto thee, except one be born again, he cannot see the kingdom of God,” iii. 3.—8548.

120. A man is not born of his parents into spiritual life, but into natural life. Spiritual life is, to love God above all things, and to love the neighbor as one’s self ; and this according to the precepts of faith, which the Lord has taught in the Word : but natural life is to love one’s self and the world above the neighbor ; and indeed, above God Himself.—8549.

121. Every man is born of his parents into the evils of the love of self and the world. Every evil which by habit has contracted a nature as it were, is derived into the offspring, and thus successively from parents, grandparents, and great-grandparents, in a long series back. The derivation of evil thence becomes at length so great, that everything of a man’s own life is nothing but evil. This that is continually derived is not broken and altered, except by a life of faith and charity from the Lord.—8550.

122. To this which a man derives by inheritance he is continually inclining, and into this he

is sinking down. Hence he confirms that evil with himself, and also superadds more from himself.—8551.

123. These evils are altogether contrary to spiritual life, and destroy it: on which account, unless a man, as to spiritual life, is conceived of the Lord anew, is born anew, and is brought up anew, that is, is created anew, he is damned; for he wills nothing else, and thence thinks nothing else, but what is of hell.—8552.

124. When a man is such, the order of life is inverted with him. That which ought to rule, serves; and that which ought to serve, rules. This order with a man is clearly to be inverted, that he may be saved. This is done by the Lord by regeneration.—8553.

CHAPTER XIV.

THE NECESSITY OF REVELATION.

125. No one can be regenerated, unless he knows such things as are of the new life, that is, of spiritual life; for into that life a man is introduced by regeneration. The things which are of the new life, or those of spiritual life, are the truths which are to be believed and the goods which are to be done: the former are of faith, the latter of charity.—8635.

126. These no one can know of himself; for a man takes in no things but those which have been

obvious to his senses. From these he procures to himself a lumination, which is called natural lumination; from which he sees nothing else but the things that are of the world and those of self, but not the things of heaven and those of God. These he must learn from revelation.—8636.

127. As, that the Lord, Who is God from eternity, came into the world to save the human race; that He has all power in heaven and on earth; that everything of faith and everything of charity, and thus everything true and everything good, is from Him; that there is a heaven, and that there is a hell; that man is to live for ever; if he has done well, in heaven; if ill, in hell.—8637.

128. These things, and more, are of faith; and these the man who is to be regenerated must know: for he who knows them, can think of them, then will them, and at length do them, and so have a new life.—8638.

129. As,—he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, adore Him, love Him, and so do good for His sake. He who does not know that all good is from Him, cannot think that his righteousness and his salvation are from Him; still less can he will to have it so, and thus cannot live from Him. He who does not know that there is a hell, and that there is a heaven, nor that there is eternal life, cannot even think of the life of heaven, nor apply himself to receive it: and so of the rest.—8639.

130. From this it may be evident of what kind the life of the regenerate is,—that it is a life of faith; also, that it cannot be given to a

man, before he is in a state to be able to acknowledge the truths of faith, and as far as he acknowledges them, to will them.—8640.

CHAPTER XV.

THE INTERNAL AND EXTERNAL MAN.

131. EVERY one has an internal man and an external man. The internal is what is called the spiritual man, and the external what is called the natural man. Both are to be regenerated, that the man may be regenerated.—8742.

132. With the man who is not regenerated, the external or natural man rules, and the internal or spiritual serves; but with the man who is regenerated, the internal or spiritual man rules, and the external or natural serves. This inversion can by no means exist, but by regeneration from the Lord.—8743.

133. When the external man is not regenerated, he places all good in pleasure, in gain, and in pride, and becomes inflamed with hatred and revenge against those who oppose him; and the internal man then not only consents, but also furnishes the reasons which confirm and promote: thus the internal man serves, and the external rules.—8744.

134. But when the external man is regenerated, the internal places all good in thinking well of the

neighbor, and willing well to him ; and the external places it in speaking well of him, and acting well towards him ; and at length each has for an end to love the neighbor and to love the Lord, and not as before to love self and to love the world. The external or natural man then serves, and the internal or spiritual rules.—8745.

135. The internal man is first regenerated by the Lord, and afterwards the external ; and the latter through the former. The internal man is regenerated by thinking of the things which are of faith, and willing them ; but the external by a life according to them : a life of faith is charity.—8746.

136. The man who is regenerated is in heaven as to his internal man, and is an angel there with the angels, among whom he also comes after death. He can then live the life of heaven,—love the Lord, love the neighbor, understand truth, be wise in good, and perceive blessedness therefrom. These things are the happiness of eternal life.—8747.

CHAPTER XVI.

THE RULING LOVE.

137. EVERY man has a proprium, which he loves above all things. This is called the ruling, or if you choose, the universally reigning thing with him. This is present in his thought, and

also in his will, continually; and it makes his veriest life.—8853.

138. As for example: he who loves wealth above all things, whether it be money or possessions, is continually revolving in his natural mind how he may procure it to himself. He rejoices inmosty when he acquires it; he grieves inmosty when he loses it; his heart is in it. He who loves himself above all things, recalls himself to mind in everything; thinks of himself; speaks of himself; acts for the sake of himself; for his life is a life of self.—8854.

139. That which he loves above all things a man has for his end: he has it in view in all things and in everything: it is in his will like the latent current of a river, which draws him along and bears him away, even when he is doing something else; for that is what gives him soul. Such is the thing which one man searches out, and also sees, in another, and either leads him according to it, or acts with him.—8855.

140. When a man is regenerated, charity is implanted by faith, until it becomes predominant; and when charity has become predominant, he then has a new life: for then it is present continually in his thought, and continually in his will, and indeed in everything of them, even when he is meditating upon other things, and when he is engaged in business.—8856.

141. It is similar with love to the Lord: that love, when it is the ruling one, is present in everything of his life. Like him who loves his king, or his parent, love towards them, when in their presence, shines forth from every feature of his

face, is heard in every utterance of his speech, and appears in every one of his gestures. This is meant by having God continually before one's eyes, and by loving Him above all things,—with the whole soul and with the whole heart.—8857.

142. A man is altogether such as the ruling thing of his life is. By this he is distinguished from others ; according to this is his heaven made, if he is good, and his hell if evil. For it is his veriest will, and thus the *esse* itself of his life, which cannot be changed after death. It is manifest from this, what kind of life the regenerate has, and what kind of life the non-regenerate has.—8858.

CHAPTER XVII.

TEMPTATIONS.

143. **THEY** who are being regenerated undergo temptations.—8958.

144. Temptations are spiritual combats within a man ; for they are combats between the evil which is in him from hell, and the good which is in him from the Lord.—8959.

145. Temptation is induced by evil spirits, who dwell with a man in his evils and falsities. These excite his evils, and accuse him ; but angels from the Lord, who dwell in his goods and truths, call up the truths of faith which are with him, and defend him.—8960.

146. In temptations the dominion of the evil which is with a man from hell, and of the good which is with him from the Lord, is brought in question. The evil which wishes to rule is in his natural or external man, but the good is in his spiritual or internal man. Hence it is also, that in temptations the question is concerning the dominion of the one over the other. If the evil conquers, then the natural man rules over the spiritual: if the good conquers, the spiritual man then rules over the natural.—8961.

147. These combats are carried on by the truths of faith which are from the Word: from them the man must combat against the evils and falsities: if from any others but them, he does not conquer; because the Lord is not in any others.—8962.

148. As the combat is carried on by the truths of faith which are from the Word, a man is not therefore admitted into combat before he is in the knowledges of truth and good, and has attained thereby some spiritual life: on which account those combats do not come on with a man, before he has arrived at adult age.—8963.

149. He who has not with himself the truths of faith from the Word by which he may combat, thus he who has not any spiritual life in himself from them, is not admitted into any combat, because he yields; and if the man yields, his state after the temptation becomes worse than his state before it; because evil has then acquired to itself power over good, and falsity over truth.—8964.

150. Because faith is rare at this day,—for the Church is at its end,—few therefore at this day

undergo any spiritual temptations. Hence it is, that it is scarce known what they are, and to what they conduce.—8965.

151. Temptations conduce to confirm the truths of faith, as also to implant them, and to insinuate them into the will, that they may become the goods of charity. For as was said before, the man combats from the truths of faith against evils and falsities: and as his mind is then in the truths, when he conquers, he confirms himself in them, and implants them; and the evils and falsities also, which fought against him, he holds as his enemy, and rejects from himself. By temptations also the lusts which are of the loves of self and the world are subdued, and the man is humbled. He is thus rendered meet to receive the life of heaven from the Lord; which life is the new life, such as the regenerate has.—8966.

152. As the truths of faith are confirmed, and the goods of charity are implanted, and the lusts of evil also are subdued, by temptations, it follows that by temptations dominion is acquired to the spiritual or internal man over the natural or external, and thus to the good which is of charity and faith over the evil which is of the love of self and the world. Which being done, there is given to the man enlightenment in and perception of what is true and what is good, also of what is evil and false; and intelligence and wisdom therefrom, which afterwards grow from day to day.—8967.

153. When a man is being led by the truths of faith into the good of charity, he then undergoes temptations: but when he is in the good of charity, the temptations cease; for he is then in heaven.—8968.

154. In temptations a man ought to combat against the evils and falsities as of himself, but must still believe that it is from the Lord. If he does not believe this in the temptation itself,—because it is then obscure to him,—he must still believe it after that. If after the temptation the man does not believe that the Lord alone has combated for him, and has conquered for him, he has then undergone only external temptation; which temptation does not penetrate deeply, nor enroot anything of faith and charity.—8969.

CHAPTER XVIII.

CONSCIENCE.

155. WHAT Conscience is shall now be told. Conscience is formed with a man from the religion in which he is, according to the reception of it within in himself.—9112.

156. With the man of the Church Conscience is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception of them in his heart: for when a man knows the truths of faith, and comprehends them in his way, and then wills them and does them, conscience is then formed in him. Reception in the heart is in the will, for a man's will is what is called the heart.—9113.

157. Hence it is that they who have conscience speak what they speak from the heart, and do what they do from the heart. They also have the mind not divided, for they do according to that which they believe to be true and good, and also according to that which they understand. Hence a more perfect conscience can be given with those who are enlightened in the truths of faith more than others, and who are in clear perception above others, than with those who are less enlightened, and who are in obscure perception.—9114.

158. Those have conscience who have received a new will from the Lord: that will itself is conscience; on which account, to do contrary to conscience is to do contrary to that will. And as the good of charity makes the new will, the good of charity also makes the conscience.—9115.

159. Since conscience, as was said above, (156,) is formed by the truths of faith,—as is also the new will, and charity,—hence also it is that to do contrary to the truths of faith is to do contrary to conscience.—9116.

160. As faith and charity, which are from the Lord, make a man's spiritual life, it hence results also that to do contrary to conscience is to do contrary to that life.—9117.

161. Now since to do contrary to conscience is to do contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which a man has from the Lord, it is hence manifest that a man is in the tranquillity of peace, and in internal blessedness, when he does according to conscience; and that he is in in tranquillity and also in pain, when he

does contrary to it. This pain is what is called the sting of conscience.—9118.

162. Man has a conscience of good and a conscience of justice. The conscience of good is the conscience of the internal man, and the conscience of justice is the conscience of the external man. The conscience of good is to do according to the precepts of faith from an internal affection, but the conscience of justice is to do according to the civil and moral laws from an external affection. They who have the conscience of good have also the conscience of justice; but they who have only the conscience of justice are in the capability of receiving the conscience of good, and do also receive it, when instructed.—9119.

163. Let examples illustrate also what conscience is. He who has with him the goods of another without the other's knowledge, and so can keep them without fear of the law, and of the loss of honor and reputation, if he still returns them to the other because they are not his, he has conscience; for he does good for the sake of good, and justice for the sake of justice. Take this also: He who is able to come to a post of dignity, but sees that another, who is also a candidate for it, would be more useful to his country,—if he yields the place to the other for the good of his country, he has conscience. And so with the rest.—9120.

164. It may be concluded from these examples, what kind of persons those are who have not conscience: they are known from the opposite. Those of them who, for the sake of any gain whatever, make injustice to appear just, and evil to appear good, and the converse, do not have conscience.

Those of them who know that it is unjust and evil when they do so, and yet do it, do not know what conscience is; and if they are instructed what it is, do not wish to know. Such are they who do all things for the sake of themselves and the world.—9121.

165. They who have not received conscience in the world cannot receive conscience in the other life, and thus cannot be saved; because they have not the plane into which it may flow, and through which heaven may operate, that is, the Lord through heaven, and lead them to itself: for conscience is the plane and receptacle of the influx of heaven. On which account such are consociated in the other life with those who love themselves and the world above all things, who are in hell.—9122.

CHAPTER XIX.

TRUST AND CONFIDENCE.

166. We speak of believing in God, and of believing the things which are from God. Believing in God is a faith which saves, but believing the things that are from God is a faith which, without the former, does not save. For to believe in God is to know and to do; but to believe the things that are from God is to know and not yet to do. They who are truly Christians know and do, and thus believe in God; but they who are not

truly Christians, know and do not : but the latter are called by the Lord foolish, but the former prudent, Matt. vii. 24, 26.—9239.

167. The learned within the Church call the faith which saves *Trust* and *Confidence* : which is, that God the Father sent His Son to reconcile the human race to Himself, and thus to save those who have that faith.—9240.

168. But with *Trust* and *Confidence*, which are called *Faith* itself, the case is this : they who are in the love of self and the world, that is, who are in evils and thence falsities, cannot have that faith ; for their heart is not unto God, but unto themselves and unto the world : but they who are in charity towards the neighbor and in love to the Lord, can have such faith ; for their heart is unto the Lord. This the Lord also teaches in John : “ As many as received, to them gave He power to become sons of God, if believing in His name ; who were born, not of bloods, nor of the will of the flesh, nor of the will of a man, but of God,” i. 12, 13. They who are born of bloods, of the will of the flesh, and of the will of a man, are those who are in evil and falsity from the loves of self and the world ; and they who are born of God, are those who are in the good of charity and faith from the Lord.—9241.

169. The confidence which is called faith in an eminent sense, appears like spiritual confidence even with the evil, when their life is in danger, and when they are sick. But as they are then thinking about the state of their life after death, either from fear in regard to hell, or from the love of self in regard to heaven, they have not the confidence of

faith. For that which is from fear is not from the heart, and that which is from the love of self is from an evil heart. On which account such, when they get out of the danger to their life, or when they recover from sickness, return into their former life; which was a life not of confidence, or a life not of faith. From this it is manifest that the faith which is called confidence cannot be given, except with those who are in charity towards their neighbor, and in love to the Lord.—9242.

170. Neither is the faith which is meant by believing the things which are from God, that is, the truths which are from the Word, given with those who are in evils from the love of self or the world; for the love of self and the world either rejects, or extinguishes, or perverts, the truths of faith, 7491, 7492. It is hence manifest again, that the same have not the confidence of faith: for he that does not believe the truths which are from God cannot believe in God, because believing in God is from the truths which are from God.—9243.

171. All who are in heavenly love have confidence that they are saved by the Lord: for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught; and that He regenerates these, and so renders them fit for heaven; and that He does this alone, without man's help, from pure mercy. This is meant by believing in the Lord.—9244.

174. That they only are in faith who live according to the precepts of faith, the Lord teaches in John: "The light has come into the world, but

men loved the darkness more than the light, because their works were evil: every one that doeth evils hateth the light, and cometh not to the light, lest his works should be reprov'd; but he that doeth the truth cometh to the light, that his works may be made manifest, that they are wrought in God," iii. 19-21. To come to the light means to come to faith in the Lord, and thus to faith from the Lord. So too in Luke: "Why call ye Me Lord, Lord, and do not the things that I say? every one that cometh unto Me, and heareth my words, and doeth them, is like unto a man that built a house, who laid the foundation upon the rock; but he that heareth, and doeth not, is like unto a man that built a house upon the ground without a foundation," vi. 46 to the end. They who do the Lord's sayings or words, are those that love the neighbor and love the Lord; for he who loves, does, John xiv. 20, 21, 23, 24; xv. 9-17.—9245.

CHAPTER XX.

PERSUASIVE FAITH.

175. To believe the things which the Word teaches, or which the Doctrine of the Church teaches, and not to live according to them, appears as if it was faith, and some also suppose that they are saved by it. But no one is saved by that

alone, for it is persuasive faith ; and of what kind it is shall now be told.—9363.

176. Persuasive Faith is when the Word and the Doctrine of the Church are believed and loved, not for the end of serving the neighbor, that is, one's fellow-citizen, one's country, the Church, heaven, and the Lord Himself, consequently not for the sake of the life, for to serve them is life ; but for the sake of gain, honors, and the fame of learning, as ends : wherefore they who are in that faith do not have regard to the Lord and to heaven, but to themselves and to the world.—9364.

177. They who in the world aspire to great things and desire many things are in a stronger persuasion that what the Doctrine of the Church teaches is the Truth, than they that do not aspire to great things and desire much. The reason is, that the Doctrine of the Church is to them only a means to their ends ; and as far as the ends are desired, so far the means are loved, and also believed.—9365.

178. But the reality is in itself this : As far as they are in the fire of the loves of self and the world, and speak, preach, and act from that fire, they are so far in that persuasion ; and they then know no otherwise than that it is so : but when they are not in the fire of those loves, they then believe nothing, and many of them deny. Hence it is manifest, that persuasive faith is the faith of the mouth, and not of the heart ; and thus that in itself it is not faith.—9366.

179. They who are in persuasive faith do not know, from any internal enlightenment, whether the things which they teach are true or false ; nor

do they indeed care, provided they are believed by the people: for they are in no affection for truth for the sake of truth. They also defend faith alone more than the rest, and make just so much of the good of faith, which is charity, as they can gain by it.—9367.

180. They who are in persuasive faith recede from faith, if they are deprived of honors and gains, provided their reputation is not perilled: for persuasive faith is not within with a man, but stands without, in the memory only; from which it is taken out, when it is taught: on which account that faith with its truths vanishes after death; for only that amount of faith then remains, which is within in the man, that is, which is enrooted in good, and thus which has become of the life.—9368.

181. They who are in persuasive faith are meant by these in Matthew: "Many will say unto Me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? but I will then confess unto them, I have not known you, ye workers of iniquity," vii. 22, 23. Also in Luke: "Then shall ye begin to say, We have eaten and drunk before thee, and thou hast taught in our streets: but He shall say, I say unto you, I have not known you whence ye are; depart from Me all workers of iniquity," xiii. 26, 27. They are also meant by the five foolish virgins, who had not oil in their lamps, in Matthew: "At length those virgins came, saying, Lord, Lord, open unto us: but He answering will say, Verily I say unto you, I have not known you," xxv. 11, 12. Oil in lamps is good in faith.—9369.

CHAPTER XXI.

THE REMISSION OR FORGIVENESS OF SINS.

182. THE Forgiveness of Sins shall now be spoken of.—9443.

183. The sins which a man commits are enrooted in his very life, and make it ; and therefore no one is liberated from them, unless he receives a new life from the Lord ; which is done by regeneration.—9444.

184. That a man cannot do good, nor think truth, of himself, but from the Lord, is evident in John : “ A man cannot do anything, except it be given him from heaven,” iii. 27. “ He that abideth in Me, and I in him, beareth much fruit ; for without Me ye can do nothing,” xv. 5. It is hence manifest that no one can lead one away from sins, and thus forgive them, but the Lord alone.—9445.

185. The Lord continually flows in with a man with the good of love and the truths of faith ; but they are received in different ways,—otherwise by one than by another,—well by those who are regenerated, but ill by those who do not suffer themselves to be regenerated.—9446.

186. They who are regenerated are continually kept by the Lord in the good of faith and love, and are then withheld from evils and falsities ; but they who do not suffer themselves to be re-

generated by the Lord are also withheld from evil, and kept in good: for good and truth continually flow in from the Lord with every man; but the infernal loves, which are the loves of self and the world, in which they are, stand in the way, and turn the influx of good into evil, and of truth into falsity.—9447.

187. It is evident from this what the forgiveness of sins is. The Forgiveness of Sins is the being able to be kept in the good of love and the truths of faith, and withheld from evils and falsities, by the Lord. And to then shun evils as sins, and be averse to them, is Repentance. But these are not given except with those who have received a new life from the Lord by Regeneration; for those are the things of the new life.—9448.

188. The signs that sins are forgiven are those which follow: They perceive enjoyment in worshipping God for God's sake; in serving the neighbor for the neighbor's sake; and thus in doing good for good's sake, and in believing the truth for truth's sake. They are unwilling to merit by anything of charity and faith. They shun and are averse to evils,—as enmities, hatred, revenge, unmercifulness, adulteries,—in a word, all things which are against God and against the neighbor.—9449.

189. But the signs that sins are not forgiven are those that follow: They worship God not for God's sake, and serve the neighbor not for the neighbor's sake; and thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world. They wish to merit by their deeds; they despise others

in comparison with themselves; they perceive enjoyment in evils,—as in enmity, in hatred, in revenge, in severity, in adulteries; and they scorn the holy things of the Church, and in heart deny them.—9450.

190. Sins, when they are forgiven, are believed to be wiped away, and washed away, as filth is by water; but they still remain with the man. Their being said to be wiped away is from the appearance, when a man is withheld from them.—9451.

191. The Lord regenerates man out of His Divine mercy, which work is going on from his infancy until the last of his life in the world, and afterwards to eternity: thus out of His Divine mercy He leads the man away from evils and falsities, and leads him to the truths of faith and the goods of love, and then keeps him in them; and afterwards out of His Divine mercy He raises him up to Himself into heaven, and renders him happy. These are the things which are meant by the forgiveness of sins out of mercy. They who believe that sins are forgiven in any other way, are altogether deceived: for it would be unmercifulness to see a multitude of men in the hells, and not save them, if it could have been done in any other way; when yet the Lord is mercy itself, and wishes no one's death, but to have him live.—9452.

192. Those therefore who do not suffer themselves to be regenerated, and thus not to be withheld from evils and falsities, remove these mercies of the Lord away from themselves, and reject them. Hence it is that he is in fault, that he cannot be saved.—9453.

193. These things are what is meant in John : "As many as received Him, to them gave He power to become children of God, if believing in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of a man, but of God," i. 12, 13. Those are born of bloods who are contrary to the goods of faith and charity; those of the will of the flesh, who are in evils from the loves of self and the world; and those of the will of a man, who are in falsities therefrom: to be born of God is to be regenerated. That no one can come into heaven unless he is regenerated, see in the same: "Verily, verily I say unto you, except one be reborn anew he cannot see the kingdom of God. Verily, verily I say unto you, except one be born of water and the spirit, he cannot enter into the kingdom of God," iii. 3, 5. To be born of water is to be regenerated by the truth of faith, and to be born of the spirit is to be regenerated by the good of love. It may now be evident from this, who they are to whom sins are forgiven, and who to whom they are not forgiven.—9454.

CHAPTER XXII.

FREEDOM AND FREE-AGENCY.

194. ALL that which is of the will, and thus which is of the love, is called *Freedom*. Whence it is that freedom manifests itself by the enjoy-

ments of willing and thinking, and thence of doing and speaking: for all enjoyment is of the love, and all love is of the will, and the will is the *esse* of a man's life.—9585.

195. To do evil from the enjoyment of the love appears free, but it is slavish, because it is from hell. To do good from the enjoyment of the love appears free, and also is free, because it is from the Lord. It is therefore slavery to be led by hell, and freedom to be led by the Lord. This the Lord thus teaches in John: "Every one that doeth sin is the slave of sin: the slave abideth not in the house for ever; the Son abideth for ever: if the Son make you free, ye shall be truly free," viii. 34-36.—9586.

196. The Lord keeps man in the freedom of thinking; and as far as external bonds,—which are the fear of the law, and of the loss of life, and of reputation, honor, and gain,—do not prevent, He keeps him in the freedom of doing: but by freedom He bends him away from evil, and by freedom He bends him to good, by leading him so gently and silently that the man knows no otherwise than that it all proceeds from himself. The Lord thus inseminates and enroots good in freedom in the man's very life, which remains to eternity. This the Lord teaches thus in Mark: "The kingdom of God is as a man who casteth seed into the earth: the seed germinateth and groweth, when he knoweth not: the earth beareth fruit of its own accord," iv. 26-28. The kingdom of God is heaven with a man, and thus the good of love and the truth of faith.—9587.

197. That which is inseminated in freedom

remains, because it is enrooted in the man's will itself, which is the *esse* of his life ; but that which is inseminated in compulsion does not remain, because compulsion is not from the man's will, but from his who compels. Hence it is that worship from freedom is pleasing to the Lord, but not worship from compulsion ; for worship from freedom is worship from love, for all freedom is of the love.—9588.

198. There is heavenly freedom, and there is infernal freedom. Heavenly freedom is to be led by the Lord, and that freedom is the love of good and truth ; but infernal freedom is to be led by the devil, and that freedom is the love of evil and falsity,—properly lust.—9589.

199. They who are in infernal freedom believe that it is slavery and compulsion not to be permitted to do evil and think falsity at pleasure ; but they who are in heavenly freedom shudder at doing evil and thinking falsity, and if they are compelled to it, are tortured.—9590.

200. From these things it may be evident what FREE-AGENCY is ; namely, that it is to do good from one's own decision, or from the will ; and that they who are led by the Lord are in that freedom.—9591.

CHAPTER XXIII.

THE INTERNAL AND EXTERNAL MAN.

201. THE Internal Man and the External shall now be treated of.—9701.

202. They who have only the common idea respecting the Internal and External man believe that it is the Internal man which thinks and which wills, and the external which speaks and which does ; since to think and to will are internal, and to speak and to do therefrom are external.—9702.

203. But it is to be known that not only does the Internal man think and will, but also the External ; but in one way when they are conjoined, and in another way when separated.—9703.

204. When a man thinks intelligently and wills wisely, he then thinks and wills from the Internal ; but when a man thinks not intelligently and wills not wisely, he does not then think and will from the Internal. Consequently, when a man thinks well concerning the Lord and concerning the things which are the Lord's, and well respecting his neighbor and respecting the things that are his neighbor's, and wills well to them, he then thinks and wills from the Internal : but when a man thinks ill about them, and wills ill to them, he then does not think and will from the Internal.

To think well is to think from the belief of the truth, and to will well is to will from the love of good ; but to think ill is to think from the belief of falsity, and to will ill is to will from the love of evil.—9704.

205. In a word, as far as a man is in love to the Lord and in love towards his neighbor, he is so far in his Internal man, and thinks and wills from it, and also speaks from it, and does from it ; but as far as a man is in the love of self, and in the love of the world, he is so far in the external man, and also, as far as he dares, speaks and does from it.—9705.

206. The reason is that man was created to the image of heaven, and to the image of the world ; his Internal man to the image of heaven, and his External to the image of the world : on which account, to think and will from the Internal is to do so from heaven, that is, from the Lord through heaven ; but to think and will from the External is to do so from the world, that is, from one's self by means of the world.—9706.

207. It is thus provided and ordained by the Lord, that as far as a man thinks and wills from heaven, that is, through heaven from the Lord, so far his Internal man is opened : the opening of it is to heaven, even to the Lord Himself. Hence, conversely, as far as a man thinks and wills from the world, that is, from himself by means of the world, his Internal man is so far closed, and his External is opened : the opening of it is to the world and to himself.—9707.

208. The External man, that it may be reduced to order, is to be made subordinate to the Internal ;

and it is then made subordinate, when it obeys : as far as this is done, so far the External also is wise. This is meant by the old man dying with its lusts, that the man may become a new creature.—9708.

209. They with whom the Internal man is closed, do not know that there is an Internal man, nor believe that there is a heaven, and that there is eternal life : and what is remarkable, they still suppose that they think more wisely than others ; for they love themselves and what is theirs, and adore them. It is otherwise with those with whom the Internal man is open towards heaven to the Lord : for the latter are in the light of heaven, and thus in illumination from the Lord ; but the former are not in the light of heaven, but in the light of the world, and thus in illumination from themselves. They who are illuminated from themselves, and not from the Lord, see falsity as truth, and evil as good.—9709.

CHAPTER XXIV.

THE UNDERSTANDING OF TRUTH AND THE WILL OF GOOD.

210. WHEN it is known what the Internal man is, and what the External, it can be known whence the understanding of truth and the will of good are.—9796.

211. As far as the Internal man is opened towards heaven, and thus to the Lord, one is so far in the light of heaven, and thus so far in the understanding of truth. The light of heaven is the Divine Truth proceeding from the Lord: to be enlightened by it is to understand the truth.—9797.

212. As far as the Internal man is opened to the Lord, and the External made subordinate to it, so far one is in the fire of heaven, and thus so far in the will of good. The fire of heaven is the Divine Love proceeding from the Lord: to be enkindled by it is to will good.—9798.

213. The understanding of truth, therefore, is, to see truths out of the Word by enlightenment from the Lord; and the will of good is, to will them from affection.—9799.

214. They who are in love to and faith in the Lord, and in charity towards the neighbor, are in the understanding of truth and in the will of good; for there is with them a reception of the good and truth which are from the Lord.—9800.

215. But as far as the Internal man is shut towards heaven to the Lord, one is so far in cold and in thick-darkness as to the things which are of heaven; and then, as far as the External man is open towards the world, he so far thinks falsity and wills evil, and is thus insane: for the light of the world extinguishes with him the light of heaven, and the fire of the life of the world extinguishes the fire of the life of heaven.—9801.

216. They that are in the love of self, and in the persuasion of having intelligence and wisdom

from themselves, are in such cold and thick-darkness.—9802.

217. It is manifest herefrom, that to be intelligent and wise is not to understand and be wise in many things that are of the world, but to understand and will the things which are of heaven. For there are found those who understand and are wise in many things that are of the world, and yet neither believe nor will those which are of heaven; and thus they are insane. It is these of whom the Lord says in Matthew, "I speak by parables, because seeing they see not, and hearing they hear not, nor do they understand," xiii. 13. And in John: "The world cannot receive the Spirit of truth, since it seeth him not, neither knoweth him," xiv. 17.—9803.

CHAPTER XXV.

MERIT.

218. **THEY** who believe that by the goods which they do they merit heaven, do goods from themselves, and not from the Lord.—9974.

219. The goods which men do from themselves, are all not good, because they are done for the sake of self, since it is for the sake of recompense; and thus from them they have a view to themselves primarily; but the goods which men do

from the Lord are all good, since they are done for the Lord's sake and for the neighbor's sake ; and thus they have a view to the Lord and the neighbor primarily in them.—9975.

220. On this account they who place merit in works love themselves ; and they that love themselves despise their neighbor, and are indeed angry against God Himself, if they do not receive the hoped-for reward ; for they do for the sake of the reward.—9976.

221. Hence it is manifest, that their works are not from heavenly love, and thus not from true faith ; for faith which has a regard to good from themselves, and not from God, is not true faith. Such cannot receive heaven in themselves. Heaven with a man is from heavenly love and from true faith.—9977.

222. They that place merit in works cannot combat against the evils which are from the hells, for no one can do that from himself ; but for those who do not place merit in works the Lord combats and conquers.—9978.

223. The Lord alone merited, because He alone conquered the hells from Himself, and subjugated them. Hence the Lord alone is Merit and Righteousness.—9979.

224. Besides, man of himself is nothing but evil ; and thus to do good from one's self is from evil.—9980.

225. That good is not to be done for the sake of reward, the Lord Himself teaches in Luke : “ If ye love them that love you, what grace have ye ? if ye do good to them that do good to you, what grace have ye ? for sinners do the same :

rather love your enemies, and do good, and lend hoping for nothing again; then your reward shall be great, and ye shall be sons of the Highest," vi. 32-35. That a man cannot do good, so as to have it good, from himself, but from the Lord, the Lord also teaches in John: "A man can take nothing except it be given him from heaven," iii. 27. And again: Jesus said, "I am the Vine, ye the branches: he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing," xv. 5.—9981.

226. To believe that they are recompensed if they do good, is not hurtful with those who are in innocence; as with little children and with the simple: but to confirm themselves in it when they become adults is hurtful. For a man is initiated into good by having recompense in view, and is deterred from evil by having punishment in view; but as far as he comes into the good of love and faith, he is so far removed from having merit in view in the goods which he does.—9982.

227. To do good which is good, it must be from the love of good, and thus for the sake of good. They who are in that love, are abhorrent to merit; for they love to do, and perceive satisfaction therefrom: and on the contrary, they are made sad, if it is believed that it is done for the sake of anything of self. These things stand nearly as with those that do good to their friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for the sake of wife and children, to one's country for his country's sake, and thus from friendship and love. They who think well also say and insist, that they

do not do good for the sake of themselves, but for the sake of others.—9983.

228. The very enjoyment which is within in the love of doing good without the end of recompense, is a reward which remains for ever; for every affection of love inscribed on the life is permanent. Into it heaven and eternal happiness are insinuated by the Lord.—9984.

CHAPTER XXVI.

CONJUGIAL LOVE.

229. FEW know from what origin conjugal love exists: they that think from the world believe that it is from nature; but they who think from heaven believe that it is from the Divine there.—10167.

230. Truly conjugal love is the union of two minds, which is a spiritual union; and all spiritual union comes down out of heaven. Hence it is that love truly conjugal is from heaven, and that its first *esse* is from the marriage of good and truth there. The marriage of good and truth in heaven is from the Lord: on which account the Lord is called in the Word the Bridegroom and the Husband, and Heaven and the Church are called the Bride and the Wife; and heaven is for this reason also compared to marriage.—10168.

231. It is manifest from this that love truly conjugal is the union of two as to their interiors, which are of the thought and will, and which are thus of truth and good; for truth is of the thought, and good is of the will: for he who is in love truly conjugal loves what the other thinks and what the other wills, and thus also loves to think as the other does, and loves to will as the other; consequently, loves to be united to the other, and to become as one man. This is what is meant by the Lord's words in Matthew: "And they two shall be into one flesh: wherefore they are no more two, but one flesh," xix. 4-6; Gen. ii. 23, 24.—10169.

232. The enjoyment of truly conjugal love is internal, because it is of the inner minds; and it is also external therefrom, which is corporeal. But the enjoyment of love not truly conjugal is only external enjoyment without internal; which is of the bodies, and not of the inner minds. But this enjoyment is earthly, nearly such as that of animals; and it therefore perishes in time: but the former is heavenly, such as that of men must be; and it is therefore permanent.—10170.

233. No one can know what love truly conjugal is, and of what quality its enjoyment is, but he who is in the good of love and in the truths of faith from the Lord; since, as has been said, truly conjugal love is from heaven, and from the marriage of good and truth there.—10171.

234. From the marriage of good and truth in heaven and in the church we can be instructed of what kind marriages must be on the earth; namely, that they must there be between two,—

one husband and one wife: and that love truly conjugal is in no wise given, if one husband has more wives.—10172.

235. That which is done from truly conjugal love is done from freedom on both sides; for all freedom is from the love, and each has freedom when the one loves what the other thinks and what the other wills. It is hence that to wish to rule in marriages destroys genuine love; for it takes away its freedom, and thus also its enjoyment. The enjoyment of ruling, which comes in in its place, breeds disagreements, and sets the minds at enmity, and enroots evils, according to the quality of the dominion on the one part, and of the servitude on the other part.—10173.

236. It may from this be evident that marriages are holy, and that to do harm to them is to do harm to that which is holy: consequently, that adulteries are profane; since, as the enjoyment of conjugal love comes down from heaven, the enjoyment of adultery comes up out of hell.—10174.

237. They therefore who take enjoyment in adulteries can no longer receive any good and truth from heaven. Hence it is that they who have taken enjoyment in adulteries do afterwards revile and also in heart deny the things which are of the church and heaven. The reason that it is so, is because the love of adultery is from the marriage of evil and falsity, which is the infernal marriage.—10175.

CHAPTER XXVII.

DIVINE REVELATION, OR THE WORD.

238. WITHOUT a Revelation from the Divine, a man cannot know anything concerning eternal life, nor even anything concerning God, and still less concerning love to and faith in Him. For man is born into mere ignorance, and must afterwards learn all from worldly things, from which he must form his understanding. He is also born hereditarily into all evil, which is of the love of self and the world. The enjoyments therefrom reign perpetually, and suggest such things as are diametrically contrary to the Divine. Hence then it is, that a man of himself knows nothing about eternal life. There must therefore necessarily be a Revelation, from which he may know.—10318.

239. That the evils of the love of self and the world induce such ignorance respecting the things which are of eternal life, is plainly manifest from those within the Church, who, — although they know from Revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by the good of love and faith, — still fall away into denial concerning them, as well the learned as the non-learned. Hence again it is manifest how great ignorance there would be, if there were no Revelation.—10319.

240. Since therefore man lives after death, and then for ever, and a life remains to him according to his love and faith, it follows that from love towards the human race the Divine has revealed such things as will lead to that life, and conduce to his salvation. What the Divine has revealed is with us the Word.—10320.

241. The Word, as it is a revelation from the Divine, is Divine in each and every thing; for what is from the Divine cannot be otherwise.—10321.

242. That which is from the Divine comes down through the heavens even to men; on which account, in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the comprehension of the men who are there: for which reason there is in the Word an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men. Hence it is that there is a conjunction of heaven with man through the Word.—10322.

243. No others apprehend the genuine sense of the Word but they who are illustrated; and those only are illustrated who are in love to and faith in the Lord: for their interiors are elevated by the Lord even into the light of heaven.—10323.

244. The Word in the letter cannot be comprehended except by means of Doctrine made from the Word by one that is illustrated; for the sense of its letter is accommodated to the apprehension of men, even of the simple: on which

account they must have Doctrine from the Word for a candle.—10324.

245. The Books of the Word are all those which have the internal sense; but those that have it not are not the Word. The Books of the Word are, in the Old Testament, the five Books of Moses, the Book of Joshua, the Book of the Judges, the two Books of Samuel, the two Books of the Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, the Lamentations, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse.—10325.

CHAPTER XXVIII.

BAPTISM.

246. BAPTISM was instituted as a sign that a man is within the Church, and as a memorial that he is to be regenerated; for the washing of Baptism is nothing else but spiritual washing, which is regeneration.—10386.

247. All regeneration is effected by the Lord, through the truths of faith, and by a life according to them. Baptism therefore testifies that the man is within the Church, and that he can be regener-

ated : for in the Church the Lord, who regenerates, is acknowledged ; and the Word is there, wherein are the truths of faith by which regeneration is effected.—10387.

248. The Lord teaches this in John : “ Except one be born of water and the spirit, he cannot enter into the kingdom of God,” iii. 5. Water in the spiritual sense is the truth of faith from the Word ; spirit is a life according to it ; and being born of them is being regenerated.—10388.

249. As every one who is being regenerated also undergoes temptations, which are spiritual combats against evils and falsities, therefore by the waters of Baptism these also are signified.—10389.

250. As Baptism is for a sign and memorial of these things, a man may therefore be baptized as an infant ; and if not then, he may as an adult.—10390.

251. Let those, therefore, who are baptized know, that Baptism itself does not give faith, nor salvation ; but that it testifies that they may receive faith, and be saved, if they are regenerated.—10391.

252. It may hence be evident what is meant by the Lord’s words in Mark : “ He that believeth and is baptized, shall be saved ; but he that believeth not shall be condemned,” xvi. 16. He that believeth is he who acknowledges the Lord, and receives Divine truths from Him through the Word : he that is baptized is he who is regenerated by the Lord through them.—10392.

CHAPTER XXIX.

THE HOLY SUPPER.

253. THE Holy Supper was instituted by the Lord, that through it the Church might have conjunction with heaven, and thus with the Lord: it is therefore the most holy thing of the Church.—10519.

254. But how conjunction is effected by it, those cannot apprehend, who do not know anything concerning the internal or spiritual sense of the Word; for they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what the Body and Blood signify, and what the Bread and the Wine, as also what the eating.—10520.

255. In that sense the Lord's Body or Flesh is the good of love, and so too is the Bread; and the Lord's Blood is the good of faith, and so is the Wine; and the eating is appropriation and conjunction. Not otherwise do the angels who are with the man that comes to the sacrament of the Supper, perceive these things; for they comprehend all things spiritually. Hence it is that a holiness of love and a holiness of faith then flows in from the angels to the man, and thus through heaven from the Lord: thence is the conjunction.—10521.

256. It is manifest from this that a man, when

he takes the Bread, which is the Body, is conjoined to the Lord by the good of love to Him from Him; and that when he takes the Wine, which is the Blood, he is conjoined to the Lord by the good of faith in Him from Him. But it is to be known, that conjunction with the Lord by the sacrament of the Supper is effected only with those who are in the good of love to and faith in the Lord from the Lord. The Holy Supper is the seal of that conjunction.—10522.

CHAPTER XXX.

THE LIFE AFTER DEATH.

257. MAN was so created that as to his Internal he cannot die: for he can believe in God, and also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live for ever.—10591.

258. This Internal is with every man who is born. His External is that by which he effects the things which are of faith and love, and thus which are of the Internal. The Internal is what is called the Soul, and the External what is called the Body.—10592.

259. The External which a man carries about in the world is accommodated to the uses in the world: this external is what is rejected when the man dies. But the external which is accommodated to the uses in the other life does not die:

this external, together with its internal, is called a spirit—a good spirit and an angel, if the man had been good in the world; and an evil spirit, if in the world the man had been evil.—10593.

260. The spirit of a man in the other life appears in the human form, altogether as in the world. It also enjoys the faculty of seeing, hearing, speaking, and exercising the senses, as in the world; and it exerts every faculty of thinking, willing, and doing, as in the world: in a word, it is a man as to each and every thing, except its not being encompassed by the gross body which it had in the world: it relinquished that when it died, nor does it by any means resume it.—10594.

261. This continuation of life is what is meant by the Resurrection. Why men believe that they are not to rise again before the last judgment, when also the whole visible world is to perish, is because they have not understood the Word, and because sensual men place their veriest life in the body, and believe that unless this were to live again, it would be all over with the man.—10595.

262. A man's life after death is the life of his love and the life of his faith: hence such kind of love and such kind of faith as he had when he lived in the world, such a life remains to him for ever. They that loved themselves and the world above all things have the life of hell; and they who loved God above all things, and their neighbor as themselves, have the life of heaven. The latter are they who have faith, but the former they who have not faith. The life of heaven is

what is called eternal life, and the life of hell is what is called spiritual death.—10596.

263. The Word teaches that a man lives after death; as, that God is not the God of the dead, but of the living, Matt. xxii. 31, 32. That Lazarus after death was taken up into heaven, but the rich man cast into hell, Luke xvi. 22, 23; &c. That Abraham, Isaac, and Jacob are there, Matt. viii. 11; xxii. 31, 32; Luke xvi. 23–25, 29. That Jesus said to the robber, “This day thou shalt be with Me in Paradise,” Luke xxiii. 43; and elsewhere.—10597.

CHAPTER XXXI.

HEAVEN.

264. THERE are two things which make a man's life, love and faith; love the life of his will, and faith the life of his understanding: hence such as his love and such as his faith are, such is his life.—10714.

265. The love of good and therefrom the faith of truth make the life of heaven; and the love of evil and therefrom the life of falsity make the life of hell.—10715.

266. The Divine of the Lord makes the heavens, and heaven is with every one according to his reception of love and faith from the Lord.—10716.

267. Heaven is with all who receive love and faith from the Lord, both with the angels and with men; on which account they who have heaven in themselves while they are living in the world, come into heaven after death.—10717.

268. They who have heaven in themselves wish good to all, and perceive enjoyment in doing good to others, not for the sake of self and the world, but for the sake of that good, and for the sake of the truth that it is to be done thus. But they that have hell in themselves wish evil to all, and perceive enjoyment in doing evil to others. If the latter perceive enjoyment in doing good, it is not for the sake of good and truth, but for the sake of themselves and the world.—10718.

269. Heaven with a man is in his internal, and thus in thinking and willing; and therefrom in his external, which is in speaking and doing; but not in the external without the internal: for all hypocrites can speak well and do well, but cannot think well and will well. By thinking well and willing well is meant that it is from the love of good and the faith of truth.—10719.

270. When a man comes into the other life, which is done immediately after death, it is manifest whether heaven is in him, or whether hell is; but not when he is living in the world: for in the world the external only appears, and not the internal; but in the other life the internal is manifest, since the man then lives as to his spirit.—10720.

271. From this it may be evident what makes heaven; namely, that love to the Lord and love towards the neighbor do; and also faith, but the

latter so far as it has life from those loves. Hence it is again manifest, that the Divine of the Lord makes heaven; for that love and the faith therefrom are both from the Lord, and whatever is from the Lord is Divine.—10721.

272. Those have eternal happiness, which is also called heavenly joy, who are in love to and faith in the Lord from the Lord. That love and that faith have that joy in them. Into it does the man who has heaven in himself come after death. Meantime it lies stored up in his internal.—10722.

273. In the heavens there is a communion of all goods. The peace, the intelligence, the wisdom, and the happiness of all are communicated to every one there, and those of every one are communicated to all; but yet to each one according to his reception of love and faith from the Lord. It is manifest herefrom how great the peace, the intelligence, the wisdom, and the happiness in heaven are.—10723.

274. Those with whom the love of self and the love of the world reign, do not know what heaven and what the happiness of heaven are; and it appears incredible to them that happiness is given in any other loves than these: when yet the happiness of heaven enters so far as those loves as ends are removed. The happiness which succeeds on their removal is so great, that it surpasses all man's comprehension.—10724.

CHAPTER XXXII.

HELL.

275. THAT which any one does from love remains inscribed upon his heart ; for the love is the fire of the life, and thus is the life of every one. Hence such as the love is, such is the life ; and such as the life is, and thus such as the love is, such is the whole man as to soul and as to body. —10740.

276. As love to the Lord and love towards the neighbor make the life of heaven with a man, so the love of self and the love of the world, when they reign, make the life of hell with him ; for the latter loves are opposite to the former : on which account they with whom the loves of self and the world reign, can receive nothing from heaven ; but the things which they receive are from hell. For, whatever a man thinks and whatever he wills, or whatever the man believes and whatever he loves, is either from heaven or from hell. —10741.

277. Hence it is that they with whom the love of self and the love of the world make their life, wish good to themselves alone, and not to others except for the sake of themselves : and as their life is from hell, they despise others in comparison with themselves ; are angry with them if they do not favor them ; hate them ; burn with revenge against them ; and indeed lust to treat them with

severity. These things at length become the enjoyments of their life, and thus their loves.—10742.

278. These are they who have hell within themselves, and who come into hell after death; since their life agrees with the life of those who are in hell: for all the latter are such, and every one comes to his own.—10743.

279. These, because they receive nothing from heaven, do in their heart deny God and the life after death, and thence also revile all the things of the Church. It makes nothing, if they do good to a fellow-citizen, to society, to their country, and to the Church, and if they speak well concerning them; for they do these things for the sake of themselves and for the sake of the world, in order to appear such, and to strive for reputation, honors, and gains. These are their external bonds, by which they are moved to do good, and kept back from doing evil. But internal bonds they have none,—which are those of conscience,—that evil is not to be done, because it is sin, and against the Divine laws.—10744.

280. On which account, when they come into the other life, (which is done immediately after death,) and their externals are taken away from them, they rush into all wickedness, according to their interiors, which are Contempt of others in comparison with themselves, Enmity, Hatred, Revenge, Severity, Cruelty, and above all Hypocrisy, Fraud, Deceit, and many more things which are of malice. These things are then the enjoyments of life to them; on which account they are separated from the good, and cast into hell.—10745.

281. That such things are the enjoyments of life to them, very many in the world do not know, since these things hide themselves away in the loves of self and the world; and then all the things that favor them they call good, and the things that confirm them they call truths: neither do they know and acknowledge any other goods and truths; because from heaven, which they have shut to themselves, they receive nothing.—10746.

282. As the love is the fire of the life, and every one has a life according to his love, it may hence be known what heavenly fire is, and what infernal fire is. Heavenly fire is love to the Lord and love towards the neighbor, and infernal fire is the love of self and the love of the world, and thence the lust of all the evils which gush forth from those loves as from their fountains.—10747.

283. What kind of life they have who are in hell, may be concluded from the life of such among themselves in the world, if the external bonds were taken away, and no internal ones restrained them.—10748.

284. A man's life cannot be changed after death: such as it had been it then remains. Neither can the life of hell be transmuted into the life of heaven, since they are opposite. It is manifest hence that they who come into hell remain there for ever, and that they who come into heaven remain there for ever.—10749.

CHAPTER XXXIII.

THE CHURCH.

285. THAT which makes heaven with a man makes also the church, for the church is the Lord's heaven on the earth. It is hence manifest what the Church is, from the things which have been said before respecting heaven.—10760.

286. The Church is said to be, where the Lord is acknowledged, and where the Word is ; for the essentials of the church are love to and faith in the Lord from the Lord ; and the Word teaches how a man is to live, that he may receive love and faith from the Lord.—10761.

287. The Lord's Church is Internal and External ; Internal with those who do the Lord's precepts from love, for these are they who love the Lord ; External with those who do the Lord's precepts from faith, for these are they who believe in the Lord.—10762.

288. That there may be a Church, there must be Doctrine from the Word ; since without doctrine the Word is not understood. But doctrine alone in a man does not make the church in him, but a life according to it. Hence it follows that faith alone does not make the Church, but a life of faith, which is charity.—10763.

289. The genuine doctrine of the Church is the doctrine of charity and at the same time of faith, and not the doctrine of faith without the former ;

for the doctrine of charity, and of faith at the same time, is the doctrine of life; but not so the doctrine of faith without the doctrine of charity.—10764.

290. They who are without the Church, and still acknowledge one God, and live in a kind of charity towards their neighbor, according to their religion, are in communion with those who are within the Church; since no one who believes in a God, and lives well, is condemned. It is hence manifest that the Lord's Church is everywhere in the whole globe, although in particular it is where the Lord is acknowledged, and where the Word is.—10765.

291. Every one with whom the church is, is saved; but every one with whom the church is not, is condemned.—10766.

CHAPTER XXXIV.

DIVINE PROVIDENCE.

292. THE Lord's government in the heavens and on the earth is called Providence; and as every good which is of love and every truth which is of faith is from Him, and absolutely nothing from man, it is hence manifest that the Lord's Divine Providence is in all and each of the things which conduce to the well-being of the human race. This the Lord thus teaches in John: "I am the

Way, the Truth, and the Life," xiv. 6 : and again : "As the branch cannot bear fruit of itself, except it abide in the vine, so neither ye, except ye abide in Me : without Me ye can do nothing, xv. 4, 5.—10773.

293. Moreover, the Lord's Divine Providence is exercised as to the most particular things of a man's life ; for there is but one only fountain of life, which is the Lord, from Whom we are, live, and act.—10774.

294. They that think respecting the Divine Providence from worldly things, conclude from them that it is only universal, and that the particulars are with man. But they do not know the arcana of heaven ; for they conclude only from the loves of self and the world, and the pleasures of them : on which account, when they see the evil raised to honors and gaining wealth more than the good, and also that the evil succeed by their arts, they say in their heart that it would not be so done, if there was a Divine Providence in each and every thing. But they do not consider that the Divine Providence does not have in view that which briefly passes away, and has its end with a man's life in the world ; but that it has in view that which remains for ever, and which thus has no end. That which has not an end, Is ; but that which has an end, Is not, comparatively.—10775.

295. He who rightly weighs, may know that eminence and opulence in the world are not real Divine blessings,—although man from his liking calls them so,—for they pass away ; and they also seduce many, and turn them away from heaven. But that a life in heaven, and the happiness there,

are the real blessings which are from the Divine, this the Lord also teaches in Luke : " Make to yourselves an unfailing treasure in the heavens, where a thief approacheth not, neither moth corrupteth ; for where your treasure is, there will your heart be also," xii. 33, 34.—10776.

296. The reason that the evil succeed according to their arts is because it is according to order that every one should act what he acts from reason, and also from freedom : on which account, unless it were left to a man to act according to his reason from freedom, and thus also unless the acts which are therefrom succeeded, the man could in no way be influenced to receive eternal life ; for this is insinuated when the man is in freedom, and his reason is enlightened. For no one can be compelled to good, because everything compelled does not inhere, for it is not his. That which is done from freedom becomes the man's own ; for what is done from the will is done from freedom, and the will is the man himself. Wherefore, unless a man be kept in the freedom even to do evil, good cannot be provided for him by the Lord.—10777.

297. To leave to man to do evil also from his freedom, is called permitting.—10778.

298. To be led to happy things in the world by arts, appears to man like what is done from one's own prudence ; but still the Divine Providence perpetually accompanies, by permitting, and continually leading away from evil. But to be led to happy things in heaven is known and perceived as not being from one's own prudence, because it is from the Lord ; and it is done of His Divine Providence, by disposing, and continually leading to good.—10779.

299. That it is so, a man cannot comprehend from the lumination of nature; for he does not from that know the laws of Divine order.—10780.

300. It is to be known that there is Providence and Foresight. Good is what is provided by the Lord, but evil is what is foreseen by the Lord. The one attribute must be with the other; for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.—10781.

CHAPTER XXXV.

ECCLESIASTICAL AND CIVIL GOVERNMENT.

301. THERE are two things which must be in order with men; namely, those which are of heaven, and those which are of the world. Those that are of heaven are called Ecclesiastical things, and those that are of the world are called Civil things.—10789.

302. Order cannot be kept in this world without Rulers, who are to observe all things that are done according to order, and that are done contrary to order; and who are to recompense those who live according to order, and punish them that live contrary to order.—10790.

303. If this is not done, the human race must perish: for it is hereditarily inborn in every one

to wish to command others, and to possess the goods of others ; whence are enmities, envyings, hatred, revenge, deceits, severities, and many other evils : on which account, unless they are held in bonds by the laws, and by recompenses suitable to their loves, which are honors and gains for those who do good, and by punishments contrary to the above loves, which are the loss of honors, possessions, and life, for them that do evil, the human race would perish.—10791.

304. There must therefore be Rulers, who shall keep the combinations of men in order, and who are skilled in the laws, wise, and fearing God. There must be order also among the Rulers, lest any one from ready willingness or from unskilfulness should permit evils against order, and so destroy it ; which is guarded against when there are superior and inferior Rulers, among whom there is subordination.—10792.

305. The Rulers over those things with men which are of heaven, or over ecclesiastical things, are called Priests, and their office the Priesthood. But the Rulers over those things with men which are of the world, or over civil things, are called Magistrates, and the highest of them a King, where there is such a government.—10793.

306. As regards the Priests, they must teach men the way to heaven, and also lead them. They must teach them according to the doctrine of their Church, and lead them to live according to it. The priests who teach truths, and by them lead to good of the life, and so to the Lord, are good Shepherds of the sheep ; but they who teach, and do not lead to good of the life, and so to the

Lord, are evil shepherds. The latter are called by the Lord thieves and robbers, in John x. 7-16.—10794.

307. Priests must not claim to themselves any power over men's souls, because they know not in what state a man's interiors are: still less must they claim to themselves the power of opening and shutting heaven, since that power is the Lord's alone.—10795.

308. The priests must have dignity and honor on account of the holy things which they discharge. But those of them who are wise give the honor to the Lord, from Whom the holy things are, and not to themselves; but those of them who are not wise attribute the honor to themselves: the latter take it away from the Lord. They who attribute honor to themselves on account of the holy things which they discharge, prefer honor and gain to the salvation of souls, for which they should provide: but they who give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain.—10796.

309. No honor of any function is in the person, but is adjoined to him according to the dignity of the thing which he administers; and that which is adjoined is separate from the person, and is also separated with the function. The honor in the person is the honor of wisdom, and of the fear of the Lord.—10797.

310. The priests must teach the people, and lead them by truths to the good of life; but still must compel no one, since no one can be compelled to believe contrary to that which he has thought from his heart to be true. He who believes other-

wise than the priest does, and makes no disturbance, must be left in peace; but he who makes disturbance must be separated: for this also is of the order for the sake of which the priesthood is.—10798.

311. As Priests are the Rulers to administer the things which are of the Divine Law and of Worship, so Kings and Magistrates are, for administering the things that are of the Civil Law and of Judgment.—10799.

312. As the King cannot administer all things alone, there are therefore Rulers under him, to each one of whom is given a department for administering what the king cannot, nor is able. These rulers, taken together, constitute the Royalty; but the king himself is the highest.—10800.

313. The Royalty itself is not in the person, but is adjoined to the person. The king who believes that the Royalty is in his person, and the ruler who believes that the dignity of the rulership is in his person, is not wise.—10801.

314. The Royalty consists in administering according to the laws of the kingdom, and in judging according to them from justice. That king who regards the laws as above himself, consequently himself below them, is wise; but that one who regards himself as above the laws, consequently the laws as below himself, is not wise.—10802.

315. That king who regards the laws as above himself, and so himself as below them, places the Royalty in the Law, and over him the Law rules: for he knows that the Law is Justice; and all

Justice, which is Justice, is Divine. But the one who regards the laws as below himself, and so himself as above them, places the Royalty in himself, and believes either that he is the law, or that the law, which is Justice, is from him. Hence he arrogates to himself what is Divine ; under which, however, he must be.—10803.

316. The Law which is Justice is to be enacted by those in the kingdom that are skilled in the law, wise, and fearing God ; according to which afterwards both the king and the subjects must live. That king who lives according to the law which is justice, and in this goes before his subjects as an example, is truly a king.—10804.

317. A king who has absolute power, and who believes that his subjects are such slaves that he has a right over their lives and possessions, if he exercises it, is not a king, but a tyrant.—10805.

318. There must be obedience to the king according to the laws of the kingdom ; nor is he to be harmed in any manner by deed or word : for thereon depends the public security.—10806.

CHAPTER XXXVI.

THE LORD.

319. THERE is one God, who is the Creator of the universe and the Preserver of the universe, and who is thus the God of heaven and the God of the earth.—10815.

320. There are two things which make the life of heaven with a man, the truth of faith and the good of love. This life a man has from God, and absolutely nothing from man; on which account the primary thing of the church is, to acknowledge God, to believe in God, and to love Him.—10816.

321. Those who are born within the Church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him, and love Him; for all salvation is from the Lord. This the Lord teaches in John: "He that believeth on the Son, hath everlasting life: but he that believeth not the Son, shall not see life; but the anger of God remaineth with him," iii. 36. In the same: "This is the will of Him that sent Me, that every one who seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day," vi. 40. In the same: "Jesus said, I am the resurrection and the life: he that believeth in Me, although he die, shall live; and every one that liveth and believeth in Me, shall not die for ever," xi. 25, 26.—10817.

322. Wherefore they within the Church who do not acknowledge the Lord and His Divine, cannot be conjoined to God, and so cannot have any lot with the angels in heaven; for no one can be conjoined to God, except from the Lord and in the Lord.—10818.

323. That no one can be conjoined to God except *from* the Lord, the Lord teaches in John: "No one hath seen God at any time: the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view," i. 18. In the same: "Ye have never heard the voice of the

Father, nor seen His aspect," v. 37. In Matthew: "No one knoweth the Father save the Son, and he to whom the Son willeth to reveal Him," xi. 27. In John: "I am the way, the truth, and the life: no one cometh unto the Father but by Me," xiv. 6.—10818.

324. That no one can be conjoined to God except *in* the Lord, the Lord also teaches in John: "As the branch cannot bear fruit of itself, except it abide in the vine, so neither ye, except ye abide in Me; for without Me ye can do nothing," xv. 4, 5.—10818.

325. Why no one can be conjoined to God except *in* the Lord, is because the Father is in Him, and they are One; as He also teaches in John: "He that hath seen Me, hath seen Him that sent Me; and ye have known my Father, and from henceforth ye have known Him: he that hath seen Me, hath seen the Father: Philip, believest thou not that I am in the Father, and the Father in Me? believe Me that I am in the Father, and the Father in Me," xii. 45; xiv. 7, 9-11. And in the same: "The Father and I are one: that ye may know and believe that I am in the Father, and the Father in Me," x. 30, 38.—10818.

326. As the Father is in the Lord, and the Father and the Lord are one; and as we must believe in Him, and he that believeth in Him hath everlasting life; it is manifest that the Lord is God. That the Lord is God, the Word teaches everywhere; as in John: "In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him,

and without Him was nothing made that was made : and the Word was made flesh, and dwelt among us ; and we saw His glory, the glory as of the Only-begotten of the Father," i. 1, 3, 14. In Isaiah : "Unto us a Child is born, unto us a Son is given, upon whose shoulder is the sovereignty ; and His name shall be called God, Mighty, Father of eternity, Prince of peace," ix. 6. In the same : "A virgin shall conceive and bring forth, and shall call His name GOD WITH US," vii. 14 ; Matthew i. 23. And in Jeremiah : "Behold, the days shall come, when I will raise up unto David a righteous branch, who shall reign King, and shall prosper ; and this is His name which they shall call Him, Jehovah our Righteousness," xxiii. 5, 6 ; xxxiii. 15, 16.—10819.

327. All who are within the Church, and in light from heaven, see the Divine in the Lord, and this in His Human ; but they that are not in light from heaven see nothing but the Human in the Lord : when yet the Human and the Divine in Him are so united as to be one ; as the Lord taught elsewhere also in John : "Father, all Mine are Thine, and all Thine are Mine," xvii. 10.—10820.

328. They who have the idea of three persons concerning the Divinity cannot have an idea of one God. If they say one with the mouth, they still think of three. But they who have concerning the Divinity the idea of three in one Person, can have the idea of one God, and can say one God, and also think of one God.—10821.

329. The idea of three in one Person is had, when it is thought that the Father is in the Lord,

and that the Holy Spirit proceeds from the Lord. Then the Trine in the Lord is the Divine Itself, which is called the Father, the Divine Human, which is the Son, and the proceeding Divine, which is the Holy Spirit.—10822.

330. Every man has from his father his *esse* of life, which is called his soul. The *existere* of life therefrom is what is called the body. Hence the body is the likeness of its soul, for through it the soul acts its life at will. Hence it is that men are born into the likeness of their parents, and that families are known apart. It is hence manifest what kind of Body or what kind of Human the Lord had; namely, that it was as the Divine Itself, which was the *Esse* of His life, or His Soul from the Father: on which account He said, “He that seeth Me, seeth the Father,” John xiv. 9.—10823.

331. That the Divine and the Human of the Lord are one Person, is also according to the faith received in the whole Christian world, which is this: “Although Christ is God and Man, He is still, however, not two, but one Christ: yea, He is altogether one, and one only Person; since, as body and soul are one man, so also God and Man are one Christ.” This is from the creed of Athanasius.—10824.

332. That the Lord was conceived of Jehovah as Father, and so is God from conception, is known in the Church; and also that He rose again with His whole body, for he left nothing in the sepulchre: concerning which also He afterwards confirmed His disciples, saying, “See my hands and my feet, that it is I Myself: feel of Me and

see ; for a spirit hath not flesh and bones, as ye see Me have," Luke xxiv. 39. And though He was a man as to flesh and bones, He still entered through the closed doors, and after He had manifested Himself, became invisible. John xx. 19, 26 ; Luke xxiv. 31. It happens otherwise to every man ; for a man rises again only as to his spirit, and not as to his body : and therefore when He said that "He was not like a spirit," He said that He was not like another man. Hence it is now manifest that the Human also in the Lord is Divine.—10825.

333. They who make the Lord's Human like the human of another man, do not think of His conception from the Divine Itself ; nor of His resurrection with His whole body ; nor of His being seen when He was transfigured, that His face shone as the Sun ; nor do they know and comprehend that the body of every one is the likeness of his soul ; nor that the Lord is omnipresent as to His Human also, for thence is the belief of His omnipresence in the Holy Supper. Omnipresence is Divine. Matthew xxviii. 20.—10826.

334. As all the Divine is in the Lord, He therefore has all power in the heavens and on earth ; which He also says in John : "The Father hath given to the Son power over all flesh," xvii. 2 : and in Matthew : "All things are delivered unto Me of my Father," xi. 27 : and in the same : "All power is given unto Me in heaven and on earth," xxviii. 18.—10827.

335. The Lord came into the world, that He might save the human race, which would otherwise have perished by eternal death : and He

saved it by His subjugating the hells, which infested every man that came into the world and went out of the world; and at the same time by His glorifying His Human, for so He can keep the hells subjugated for ever. The subjugation of the hells, and the glorification of His Human at the same time, were effected by temptations admitted into His Human, and by continual victories all the time. His passion on the cross was the last temptation, and full victory. That the Lord subjugated the hells, He teaches in John: Jesus said, "Now is my soul troubled; Father, save Me from this hour: *but for the sake of this came I into the world*: Father, glorify thy name: there came forth a voice from heaven, I have both glorified it, and will glorify it again: then said Jesus, now is the judgment of this world, now shall the prince of this world be cast forth abroad," xii. 27, 28, 31. In the same: "Trust ye, I have overcome the world," xvi. 33, 34. And in Isaiah: "Who is this that cometh from Edom, walking in the greatness of His strength, great to save: my arm afforded salvation unto Me; therefore He became a Saviour to them," lxiii. 1-20; lix. 16-21. That He glorified His Human, and that the passion of the cross was the last temptation and full victory by which He was glorified, He also teaches in John: "After Judas went out, Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will straightway glorify Him," xiii. 31, 32. In the same: "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: now glorify thou Me, Father, with the glory

which I had with Thee before the world was," xvii. 1, 5. In the same: "Now is my soul troubled; Father, glorify thy name: and there came forth a voice out of heaven, I have both glorified it, and will glorify it again," xii. 27, 28. And in Luke: "Must not Christ have suffered these things, and enter into His glory?" xxiv. 26. To glorify is to make Divine. Hence it is now evident that unless the Lord came into the world, and became man, and in that way liberated from hell all those who believe in Him, and love Him, no mortal could have been saved: thus is it understood, that without the Lord there is no salvation.—10828.

336. To love the Lord is to live according to His precepts. That this is loving the Lord He teaches in John: "If ye love Me, keep my commandments: he that hath my precepts, and doeth them, is he that loveth Me. If one love Me, he will keep my word; but he that loveth Me not, keepeth not my words," xiv. 15, 21, 23, 24. And that those who receive the Lord, and believe in Him, are saved; but not they that are in evils and the falsities thence, since the latter do not receive Him, and believe in Him, He teaches in John: "As many as received Him, to them gave He power to become children of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of a man, but of God," i. 12, 13. To be born of bloods, of the will of the flesh, and of the will of a man, is to be in the evils of the love of self and the world, and in the falsities thence: to be born of God is to be regenerated.—10829.

337. When the Lord fully glorified His Human, He then put off the human from the mother, and put on the Human from the Father; on which account He was then no longer the son of Mary, but of God, from Whom He came forth.—10830.

338. That there is a Trinity in the Lord, namely, the Divine Itself, the Divine Human, and the Proceeding Divine, is an arcanum from heaven; and it is for those who will be in the Holy Jerusalem.—10831.

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